



BISHOP THOMAS A. MORRIS.

The Makers of Iowa Methodism

A TWENTIETH-CENTURY
MEMORIAL OF THE
PIONEERS

By AARON W. HAINES

A Member of Iowa Conference



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INTRODUCTORY NOTE.

THIS is not a history of Iowa Methodism. It is rather a picture gallery, in which are hung the portraits of those who laid the foundation of our grand Church in this "beautiful land." It has been no easy task to cull from the vast amount of material on hand a few facts herein presented. There are doubtless some mistakes, but the effort has been made to be true to the records. There may be names omitted which should have appeared in connection with those of their co-workers; others may have received less notice than they deserved; more time and expense would have enabled the writer to have given to the public a more satisfactory work; but if these character studies shall help to keep green the memories of those who labored in order that we might enter into a rich inheritance, our highest ambition will have been realized.

Free use has been made of the sketches written by the Rev. E. H. Waring, and read

before the Methodist State Conventions, held, the first at Iowa City in 1871, and the second in Des Moines in 1881; also of the paper read at the first Convention by Dr. R. W. Keeler, of the Upper Iowa Conference, and another by Dr. Uri P. Golliday, of the Des Moines Conference. Father Taylor's book, "The Battle-field Reviewed," has also been very helpful, as it furnishes information as to the personality of the men who labored with him in Iowa fifty years ago. Intimate acquaintanceship with many of the old heroes has been the source of some of the incidents related.

It has been an inspiration to the writer to gather these sketches, and he sends forth the volume in the hope that it may prove a benediction to the rising generation of Methodists in Iowa.

A. W. H.

ADDENDA.

After the final proof-reading of the "Makers of Iowa Methodism," a few mistakes were discovered, and while we regard them as of small importance in their relation to the general make-up of the book, we have thought it expedient to add these notes and explanations:—

Page 16,—2d line from top, read "Old Zion M. E. Church."

" 17,—Instead of "small river," read "Flint River."

" 18,—After "1833," read "in absence of Bishop Soule."

" 20,—11th line from top, after "office," read ("which he had held from 1812.")

" 21,—"this noted man"—Monroe.

" 37,—Instead of "had come," read "came by transfer"; and 2d line, for "had been," read "was."

" 41,—The preaching of Milton Jamison may have antedated that of Kirkpatrick.

" 44,—Arrington came from Illinois.

" 46,—Troy Circuit, Ills.

" 69,—Swearingen died in the fall of 1900, soon after conference.

" 81,—Harlan's purpose was to do more for the college, had he lived.

" 85,—Price was appointed Commissioner of Indian Affairs in 1881; he was a delegate to two General Conferences; died 1901.

" 118,—Father Thompson's wife, whom he married in 1838, died Nov. 1st, 1900.

" 144,—For "Alcinus," read "Alcinius."

" 152,—2d line from top, read "Northwestern Iowa."

" 154,—8th line from top, read "Ohio" instead of "Kentucky."

" 157,—Omit "St. Church," and read "South Burlington."

" 167,—Read "\$10,000," instead of "\$20,000."

" 168,—Dr. Spaulding was first teacher, then pastor, and afterwards president. His wife, who was a daughter of Dr. L. W. Berry, died in May, 1900.

" 172,—Read "Gray," instead of "Grey."

" 178,—Omit last sentence of upper paragraph: Mark was not a delegate, but reserve.

" 199,—6th line from top may need modifying.

A number of the pioneers have died since the publication of this work a year ago; among them, S. W. Ingham, who came to Iowa in 1838 as a missionary, an original member of the first conference, and founded the churches in Waterloo, Laporte, and Marion; he died Feb. 8, 1901.

Francis M. Slusser was received into the Iowa Conference in 1856, on certificate of location from Baltimore conference; became a member of the Des Moines conference at its organization; was chaplain in 33d Iowa Vol. Inf.; superannuated in 1889; died at the Soldiers' Home, Dayton, Ohio, Nov. 18 1900.

S. W. Milligan, born Indiana, 1824; came to Iowa, 1855; Western Ia. Conf., 1860; effective 19 years; died March 26, 1901.

Reuben Myers, a pioneer local preacher, and father of T. J. of the Iowa Conference, died in Mt. Pleasant, Feb. 5, 1901.

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The Makers of Iowa Methodism.

II

CHAPTER I.

“The Beautiful Land.”

Midland where the mighty torrents run
Of placid brow and modest mien,
With glowing bosom to the sun
Sits the majestic prairie queen.
Imperial rivers kiss her feet,
The free winds through her tresses blow;
Her breath with unsown flowers is sweet,
Her cheeks are flushed with morning's glow.

Grand in her beauty, what cares she
For jeweled cliffs and rills of gold;
For seats along the sounding sea,
Or storied monuments of old?
Her hands are strong, her fame secure,
Her praise on lips whose praise is dear
Her heart and hopes and praises pure,
And God in all her landscape near.

Aye, splendid in her ample lap
Are annual harvests heaped sublime:
Earth bears not on her ample map
A fatter soil or fairer clime.
How sing her billowy seas of grain,
How laugh her fruits on vine and tree;
How glad her homes in Plenty's reign,
Where Love is Lord, and Worship free!

—*Power.*

UNTIL after the close of the Black Hawk War, in 1832, Iowa was practically an unknown land. It had been seen by white men as early as 1673. French settlers from Lower Canada,

exploring the Great Lakes, heard from the Indians of a great river in the west, which they described as the "Father of Waters," and they sought to find it. Jacques Marquette, a young Roman Catholic missionary among the Indians, in company with another young man, Louis Joliet, who was traveling under the authority of the Government of Quebec, undertook the task of exploration.

They left Mackinaw on the 13th day of May, 1673, in two bark canoes, with some Indian corn and dried meat as their stock of provisions, to reach, if possible, the great river, and explore the land beyond. They coasted along the shore of Lake Michigan and Green Bay, until they reached the mouth of Fox River, ascending which for quite a distance they were directed by their Indian guides to transfer their canoes and provisions to the Wisconsin River, which stream they descended until they came into a larger stream, with a high bluff on the opposite side; this river they named the "Mississippi." That was on the 17th of June. They drifted with the current for four days, without catching a glimpse of a single inhabitant. The first prairie was seen where the town of Guttenburg now stands, some distance above Dubuque. Here were also seen human footprints, and soon after some of the men of the forest were discovered.

The first settlement made in Iowa was by

Julian Dubuque, a French trader, who secured a tract of land from the natives, and “improved an extensive farm, built houses, and a horse mill,” meanwhile cultivating his farm and mining lead. He died in 1810, and the settlement was broken up by the Indians. Ten years later, a settlement was undertaken in what is now Lee County, but was abandoned at the end of five years. In 1809 a military post was established at Fort Madison; but was found to be in violation of a treaty with the Indians, and was given up. The western boundary of the State was traced by Lewis and Clark as early as 1804, in their famous expedition across the continent by the way of the Missouri and Columbia Rivers.

At the close of the Black Hawk War emigration began to pour into the land beyond the great river. There had been glimpses of it during that exciting period, and it had been revealed as a veritable land of promise. It was included in the Territory of Michigan, whose Legislature in 1833 organized two counties, naming them Dubuque and Des Moines. In 1836 the Territory of Wisconsin was organized, and Iowa was a part of it until two years later, when it was constituted an independent Territory. It then embraced all the country north as far as British America, and west to the Rocky Mountains. Robert Lucas, of Ohio, was appointed the first governor, and Burlington was

selected as the seat of government. The first Legislature met in Old Zion Church, November 12, 1838. This was one of the first public buildings built in Iowa, and is surrounded with historic associations. It stood where the Grand Opera-house now stands; was made of brick, two stories high. The upper story was occupied by the Lower House, and the lower story by the Upper House, of the Territorial Assembly. The rear basement was divided by board partitions into offices and committee rooms. Four sessions of the Legislature were held here, and for several years it was used for the Supreme Court of Iowa and the District Court of Des Moines County.

In 1836 the population of Iowa had grown to over ten thousand, and this was doubled inside of the next two years; six years later it had reached nearly one hundred thousand, and Iowa became a candidate for Statehood, which privilege was granted her by Act of Congress in 1846.

During these years a number of thriving villages had sprung up, and the country was being dotted with splendid farms. The capital was located at Iowa City in 1839; State buildings were erected, and Iowa was becoming a great Commonwealth.

While this material prosperity was being enjoyed, the Church was not asleep nor idle; but it was keeping pace with the march of emigra-

tion, and Methodism well in the front, following the trail of the pioneer's wagon over the prairie, or tracking him as he blazed his way through the forest. The lives of the pioneer preachers is largely the story of early Iowa. It was through their labors that the “wilderness and the solitary place were made glad, and the desert rejoiced and blossomed as the rose.” The lives of those who gave themselves to the evangelization of this “beautiful land” is the best history of the times in which they lived.

The earliest settlements were made in and about Dubuque, and at the Flint Hills, a point where a small river by that name empties into the “Father of Waters.” In 1833, in less than a year from the time that these settlements were made, missionaries had been sent to break to them the bread of life. At the session of the Illinois Conference, held at William Padfield's, near Lebanon, St. Clair County, September 25, 1833, Dubuque was provided for, and a little later in the year a missionary was sent to Burlington and the other Flint Hills settlements. The story of these missions will be told incidentally, as we recount the lives of the first missionaries and of those who were instrumental in planting these outposts of our Methodist Zion.

CHAPTER II.

On the Picket Line.

See where the servants of the Lord,
A busy multitude appear;
For Jesus day and night employed,
His heritage they toil to clear.

The love of Christ their hearts constrains,
And strengthens their unwearied hands;
They spend their sweat, and blood, and pains,
To cultivate Immanuel's lands.

—*Spangenburg, Trans. by J. Wesley.*

IOWA METHODISM owes much to the character of the men who planned her frontier work, and trained the men who entered this western field. "There were giants in those days;" and the rule seemed to have been, from the time of Francis Asbury and Jesse Lee down, to commit the care of the districts to these stalwart men. Those who opened the way in Iowa were no exceptions to the rule. The first missionaries to Iowa were sent by the noted Peter Cartwright, who presided at the Illinois Conference in 1833, and who was presiding elder on the Quincy District at the time. It was to him that Dr. William R. Ross, a zealous Methodist of Burlington, sent for a preacher, and who found one in the person of Barton H. Cartwright. It was during that

year that he held the first quarterly-meeting probably ever held within the bounds of Iowa Territory. The event is mentioned in his "Autobiography," and the account is full of interest. He was then scarcely fifty years of age, and in the full strength of his days.

"There were only a few cabins in the place," he says, "and but a scattered population. The cabins were small, and not one of them could hold the people. We repaired to a grove and hastily prepared seats. Years before, an old tree had fallen across a small sapling, and bent it to the earth. The sapling was not killed, and the top of it shot up beside the tree that had fallen on it, and it had grown for years in that condition. The old tree had been cut off, and they scalped the bark from that part of the sapling which lay parallel with the ground. They drove a stake down, and nailed a board to it and to the top of the sapling that had grown erect; and this was my hand-board, and I stood on the part of the sapling that lay on a level with the ground; this was my pulpit, from which I declared the unsearchable riches of Christ, and we had a good meeting."

One who heard him, says: "His sermon was built upon the words, 'Go ye into all the world and preach the gospel to every creature,' a theme which allowed full play to all the wonderful powers of this celebrated Western preacher."

Peter Cartwright was born in Amherst County, Va., September 1, 1785. His first license to exhort was given him by Jesse Walker in 1802, and he entered the Western Conference in 1804. He came to Illinois in 1823, exploring the country on horseback, and finally locating at Pleasant Plain, which was his permanent home for more than fifty years, and where he died in the year 1872. He was a charter member of the Illinois Conference in 1824, at which time he was appointed a presiding elder. This office he retained from year to year until his retirement in 1869, at which time the event was celebrated with a grand jubilee, it being his fiftieth anniversary in that office.

On May 30, 1835, a quarterly-meeting was held in Burlington by Andrew Monroe, who was known as the "patriarch of Missouri Methodism." He was at the time presiding elder of the St. Louis District, Missouri Conference.

The boundaries of some of the Western Conferences had not been definitely settled, and Missouri laid claim to all the territory lying west of the Mississippi River, and sent out men to supply the early settlers along the Des Moines and Skunk Rivers with preaching. The first of these preachers was Learner B. Stateler, whose circuit extended up the Des Moines River as far as Keosauqua, and across to the Skunk River, and thence down to the region of the Flint Hills.

It was during this administration that Monroe held a quarterly-meeting, at which time it is noted that eighteen persons united with the Church in Burlington.

This noted man was a Virginian by birth, and a Methodist from his youth. He was a younger man than Cartwright, being born in 1792. He came to Missouri in 1824, to preach in St. Louis. He was soon after made presiding elder of a district embracing the whole State. He was a member of eleven General Conferences, and was among those who took an active part in organizing the Methodist Episcopal Church, South. He was an effective preacher until the year of his death, 1871.

The first regular Quarterly Conference held in the Dubuque Mission was presided over by Alfred Brunson, November 14, 1833. He had recently transferred from the Pittsburg Conference, and had been placed on the Chicago District, which then included the northern part of the work in Iowa. He was one of the strong men of his generation. He was born in Danbury, Conn., February 9, 1793. He had a common-school education, and was trained as a shoemaker. While living with an uncle in Carlisle, Pa., he was converted, and licensed to exhort. The same year he began to hold religious meetings in his native State. In 1812 he went to Ohio, and joined the army under General Harri-

son. In 1815 he was licensed to preach, and in 1820 he became a member of the Pittsburg Conference, where he labored till his transfer to the West. In July, 1836, he moved to Prairie Du Chien to labor among the Indians. In 1839 he gave up the ministry on account of poor health, and began the practice of law, which vocation he followed for ten years. He resumed pastoral work in 1850, and served a number of important charges. During the war in the sixties he was an army chaplain for a year. He was four times a delegate to the General Conference, and a frequent contributor to the religious and the secular journals of the times. His career is outlined in his "Autobiography," which was published in two volumes. He died at Prairie du Chien, August 3, 1882.

The noted Hooper Crews had charge of some of the societies in Iowa during the formative period of the Church on this side of the river, while he was an Illinois presiding elder. He came to the West from Kentucky in 1834, and was a member of the Rock River Conference from its organization until his death in 1880. He was born April 17, 1807, and was converted in 1824. His ministry began in 1828, and he was effective all his life. In 1862 he was chaplain of the 100th Illinois Volunteers. It is said of him: "He was sound in theology. logical in methods, and preached with power." John

Sinclair was the presiding elder when Dubuque was made a preaching place; but it is not certain that he ever held a quarterly-meeting on the west side of the river. He was a native of Loudoun County, Va.; born April 9, 1793. He was converted when twenty years of age, while residing in Lexington, Ky., and began his ministry in the Kentucky Conference in 1824. He came to Illinois in 1830 and labored until 1859, when he retired to Evanston, where he died in 1861. He was a member of the General Conference of 1844.

Another man who made his impress on the Methodism^r of the West, was Bartholomew Weed. He was for some time presiding elder of the Galena District, which included the work in Iowa north of the Iowa River. In 1840, when the work was divided into two districts, he was given charge of the Dubuque District. He was also one of the original presiding elders at the organization of the Iowa Conference, and traveled the Burlington District four years. He was born in Danbury, Conn., March 6, 1793; was trained a Calvinist, but joined the Methodists in the eighteenth year of his age. He was received into the Philadelphia Conference in 1817, from which he came to the West. While a member of the Rock River Conference, he was sent as a delegate to the General Conference of 1844. His last years were spent in the Newark Con-

ference, where he superannuated in 1864. The last eleven years of his life were spent as chaplain of the Essex County jail. He died in Newark, N. J., January 5, 1879. "He was a man of simple tastes and manners, of strong convictions and attachments, and of heroic and magnanimous spirit."

Henry Summers is the recognized pioneer presiding elder of Iowa Methodism. When the Iowa District was formed by Bishop Morris in 1839, he was placed in charge of it; and the following year, when it was divided, he was retained on the Burlington District; and at the close of his term was appointed to form a new district made up of the scattered appointments along the Des Moines River, and reaching into the interior of the new State. This he traveled but one year, when he returned to Illinois, where he spent the remainder of his days. He was born in Virginia in 1801; was converted when nineteen years of age; licensed to preach in 1822, and received into the traveling connection in 1832. That was in the Illinois Conference, where his training was under Peter Cartwright, which no doubt had much to do with the great success which attended his labors as a pioneer preacher and presiding officer. "For eight successive years he superintended the planting of the Church in Iowa. In his work he emulated the zeal, labors, and triumphs of Western Meth-

odism; and he has earned for himself an abiding place in the interests and affections of Iowa Methodists."

He is described as a man "of medium height, strong and sinewy frame; in appearance, prepossessing; in disposition, social; in intellectual ability, above the average. His emotions were easily kindled, and his preaching abounded with unction. Over one hundred conversions have been known to follow his preaching at a single quarterly-meeting."

CHAPTER III.

The Earliest Missionaries.

Send forth thy heralds, Lord, to call,
The thoughtless young, the hardened old,
A scattered, homeless flock, till all
Be gathered to thy peaceful fold.

Send them thy mighty Word to speak,
Till faith shall dawn, and doubt depart,
To awe the bold, to stay the weak,
And bind and heal the broken heart.

Then all these wastes, a dreary scene,
That make us sadden as we gaze,
Shall grow, with living waters, green,
And lift to Heaven the voice of praise.

—*Bryant.*

As HAS already been noticed, the Rock River Conference provided that new settlers beyond the river should be given the gospel, Dubuque being attached to the Galena Mission. Barton Randle and John T. Mitchell were the men sent out, and they went, as did Saul and Barnabas from Antioch, sent by the Holy Ghost. In due time they were found on their field of labor. Randle writes: "On the 6th of November I crossed the Mississippi River at the northwest corner of the State of Illinois, went into the town of Dubuque, and in the evening of the same day preached in the tavern of Jesse Harrison.

From that day Dubuque was one of our regular appointments. Soon afterwards I made an appointment at the village of Peru, four or five miles up the river, on the same side, and continued to preach there during the year. In the spring of 1834 we built a log meeting-house in Dubuque, and held a two-days' meeting in it, dedicated our church, and organized a small class, which at the end of the year numbered twelve members."

That was the first church-building of any kind erected in Iowa. It was twenty by twenty-six feet in the clear; one story, ten feet high; upper and lower floor; pointed with lime and sand; batten door; four twenty-light and one twelve-light windows. It cost \$255, and was paid for in subscriptions ranging all the way from twelve and a half cents to twenty-five dollars. It was a matter for record that on the 25th of July the building was raised "without spirits of any kind," and upon its completion the jubilant pastor writes, "Well done; to collect the money, build a splendid meeting-house, and pay for it, hold a two-days' meeting, and receive twelve members, all in four weeks."

Randle was a native of Georgia, born in 1812. He came to Illinois in an early day, and entered the traveling connection in 1831. The preceding year he traveled the Henderson River Mission, which was made up of several counties

lying on the Illinois side of the Mississippi River, opposite the Flint Hills in Iowa. It was while there that he met the man who was to become the first missionary to the southern frontier of Iowa, Barton H. Cartwright. He had been to Burlington, where he had some brothers, and after a short visit with them sought employment on the opposite side of the river in Warren County. Hearing that there was to be Methodist preaching about three miles away, "he proceeded on foot to the place of meeting, to find Randle, the missionary, sick of a fever, and lying in the loft of the cabin where the service was to be held, and which belonged to one Pearse, near the village of Berwick, Illinois. Immediately Cartwright sought an interview with Randle, handed him his Church letter, and met with a hearty welcome. Looking the newcomer in the face, as he sat by him, after some conversation concerning his previous life, Randle said to him: "You have come at the right time. There are two or three families in the grove, and they will be here to-day, and you must hold meeting for them." At first the young man declined, and Randle said: "Well, there will be no meeting here to-day, then." At this Cartwright's convictions of duty came upon him, and when the settlers gathered he arose and addressed them. "That same afternoon he was handed a license to exhort by the missionary. Of this license he

made good use, as his calls were frequent and his services free." "I went about," he writes, "breaking prairie in the day-time, and talking to the people at night; they called it preaching." On March 22, 1834, he was given license to preach, and sent by the greater Cartwright to the Flint Hills, "to preach and form societies, if practicable, and to report to the Church." That he might be independent and rely upon his own labor for support, he took with him four yoke of oxen, a breaking plow, and a load of provender. He divided his time between breaking prairie and holding meetings. "I took no collections," he says, "and received no pay for my preaching."

The service in Burlington was held in the cabin of Dr. William R. Ross, a log structure occupying a site on North Hill, of one room, which answered not only the purpose of a dwelling, but a meeting-house as well. Here the missionary gathered his first class, consisting of six persons, the owner of the house being chosen leader. It was formed very nearly the same time that the first society was formed in Dubuque. Cartwright is described at that time as "a young man in vigorous health, of good proportions, dressed in plain linen pants, home-made cotton vest, common shoes, without socks, with no coat, and a common chip hat." By another he is described as "a man with a big

head, and a good one, a broad chest and heavy shoulders, having a mouth plentifully wide, with lungs capable of the highest degree of intonation, who could make bass enough for any congregation, and sustain a prayer-meeting to the end, and as honest as old Abe himself."

At the close of the year he reported his work, and was received on trial into the Illinois Conference. From this he passed into the Rock River Conference, of which he continued an honored member until called to his reward. He was a native of New York, the son of a Baptist minister, who died while on his way to Illinois in 1822. He was converted at the age of eighteen, and united with the Methodist Episcopal Church. His name appears in connection with the frontier work in Iowa several years after the beginning of his career in Burlington.

Barton Randle preached his last sermon in Dubuque, August 10, 1834. He remained in the Rock River Conference, and was effective until 1845, when, on account of injuries received by a stroke of lightning, he was compelled to retire, but lived for many years an honored veteran among his brethren.

John T. Mitchell, who was Randle's colleague on the Galena Mission, was a man whose name was to become well-known to the Church, being elected by the General Conference of 1844 Assistant Book Agent of the Western Methodist

Book Concern. He was born near the village of Salem, in Roanoke County, Va., August 20, 1810. While a boy the family had settled in St. Clair County, Ill., and here he had grown to manhood. He enjoyed good common-school privileges, of which he made good use. He was converted at a Conference camp-meeting, and united with the Church, but afterwards became careless. In 1830, while engaged in teaching, he was reclaimed, and the following year began to preach. He died May 30, 1863. "He was possessed with great and growing powers, combining in a marked degree social, intellectual, and moral qualities."

The man to follow Cartwright at Burlington was John H. Ruble. He was a volunteer from the Missouri Conference, and at the time but twenty-four years of age. He was a native of Tennessee, had been converted in his youth, and had been preaching as a missionary in the White River country in Arkansas for two years. When the needs of the settlers in Iowa were presented, and some one called to volunteer to carry to them the bread of life, young Ruble responded, "Here am I; send me," and the appointment was made accordingly. He was soon at his post, fixing, however, his headquarters at Mt. Pleasant, then a hamlet of three houses. He entered upon his work with zeal and earnest heroism; but the following spring he was seized with an

influenza, which terminated his life. His death occurred April 14, 1836, the first itinerant to pass from the Church militant, in Iowa, to the Church triumphant. His body rests in the old cemetery in Mt. Pleasant, awaiting the resurrection of the just. Ruble was the first itinerant preacher to enter the holy estate of matrimony in Iowa, being united to Miss Diana Bowen, at Burlington, in the month of February preceding his death.

Barton Randle's successor at Dubuque was Nicholas S. Bastion, who had been received into the Illinois Conference in 1832. He has been represented as "a man of good scholarship, considerable business talent, fair preaching ability, and some eccentricity." The following year his name appears as a local deacon in the roll of the Quarterly Conference of the charge where he had been preacher in charge the preceding year. Later he is again among the traveling preachers, and was stationed in Burlington, and had much to do with the building of Old Zion Church. He afterwards went as a missionary to Africa, finally returning to Illinois, his name disappears from the records of Methodism.

Learner B. Stateler, of whom mention is made in another connection, afterwards became a missionary to the Indians, and was an honored minister of the Methodist Episcopal Church, South, for many years, dying in 1897.

These were the first missionaries, and a noble set of men they were. They "built better than they knew." They "counted not their lives dear unto themselves," and they have obtained in "heaven an enduring substance." With one exception, they all lived to see the "little one become a thousand, the small one a strong Nation."

CHAPTER IV.

The Iowa Conference.

When He first the work begun,
Small and feeble was his day;
Now the word doth swiftly run,
Now it wins its widening way.
More and more it spreads and grows;
Ever mighty to prevail,
Sin's strongholds it now o'erthrows,
Shakes the trembling gates of hell.

—*Charles Wesley.*

THOMAS A. MORRIS was the pioneer bishop in Iowa. In 1839 he formed the first Iowa District, "calling for the names of creeks, groves, settlements, anything that would indicate the location of newcomers," and then making up the meager list of appointments. It was altogether appropriate that he should preside at the Conference where these scattered societies would be organized into an independent body. The General Conference of 1844 had ordered that "the Iowa Conference shall include all Iowa Territory." The first meeting of this historic body took place in Iowa City, August 14, 1844. Bishop Morris was born near Charleston, West Virginia, April 28, 1794. He was converted at a camp-meeting when he was nineteen years of age, under the ministry of the Rev. David

Young. He was licensed to preach in 1814, and the next year began his itinerant labors as a supply on the Marietta Circuit, in Ohio. His early ministry was spent in Ohio and Kentucky. In 1834 he became editor of the *Western Christian Advocate*, and two years later he was consecrated a bishop. He not only presided at the session of the Conference in 1844, but at three subsequent sessions of the Iowa, and one of the Upper Iowa Conference. "Of large person and intelligent appearance, he was possessed of excellent powers of mind and heart. He had genial humor and keen wit, was reserved in conversation and manners, and had an accurate knowledge of men. His sermons were short, clear, and systematic." His life was closed in great peace at Springfield, Ohio, September 7, 1874.

Henry W. Reed was secretary of the first session of the Iowa Conference. He was a native of New York, and came from that State as a transfer to Iowa in 1835, and was stationed at Dubuque, the first regularly-appointed Methodist preacher in Iowa. He was for many years very closely identified with the interests of both Church and State. The year immediately preceding the organization of the Conference he was on the Dubuque District, and he was continued in the appointment. He was secretary at four subsequent Conference sessions, and was

a delegate to five General Conferences. He became a member of the Upper Iowa Conference in 1856, one of the original number. One of his associates said of him: "He has done more than any other man to give form and permanency to Iowa Methodism. His excellent judgment and quick perception, together with his great knowledge of human nature, fully qualified him for those times. In the pulpit he was deliberate and instructive; in counsel, wise and discriminative; in the administration of discipline, mild, firm, and judicious, altogether one of the few men fitted to lay the foundations of a great Church in a new country, or to guide the affairs of State in perilous times." He was born May 7, 1813.

The pioneers answering to roll-call were, Henry W Reed, George B. Bowman, Bartholomew Weed, James G. Whitford, William Simpson, Isaac I. Stewart, J. L. Kirkpatrick, Joel Arrington, Henry Summers, Andrew Coleman, Thomas M. Kirkpatrick, Jesse L. Bennett, Sidney Wood, David Worthington, Isaac Searles, Solomon W Ingham, and Moses F Shinn. Samuel Clark and Milton Jamison were received on certificates of location. Besides these, there were a number of probationers, some of whom had been traveling one or more years, and most of whom became permanently identified with Iowa Methodism.

George B. Bowman had come from the Missouri Conference in 1841, and had been stationed in Iowa City. He was born in North Carolina, May 1, 1812, and began his ministry in Missouri when he was twenty-two years old. He became a prominent factor in educational work in Iowa, being the principal agent in inaugurating the movement which resulted in the establishment of Cornell College at Mt. Vernon. At the Conference held in Burlington, September 29, 1852, a proposition was received from him to transfer "to the Conference property consisting of fifteen acres in Linn County, adjoining the village of Mt. Vernon, upon which a building was in process of erection." The proposition was by vote accepted, and trustees appointed. Bowman Hall, the dormitory for the use of young ladies attending the college, is the result of his gift of ten thousand dollars, which is only one way in which he devoted himself to the institution. He was one of the two delegates sent to the General Conference in 1848, the first year that Iowa was represented in that body, and he was identified with Iowa Methodism until 1864, when he transferred to California. He died at San Jose, October 9, 1888.

William Simpson was born in Huntingdon County, Pa., January 22, 1812. He was converted, and united with the Church, June 14, 1832. The following year he emigrated to

Michigan, locating in the village of Centerville, St. Joseph County, where he served the Church as class-leader for three years. In 1836 he was given license to exhort, and was employed by the presiding elder, John Sinclair, to travel Bureau Circuit as the colleague of William Cummings. He was licensed to preach, in Bloomington, Ill., June 3, 1837, and at the next session of the Illinois Conference he was received on trial, and appointed to Helena Circuit, Wisconsin Territory. In this new field the entire membership was only twenty-six, and as there was no missionary appropriation he must depend upon the providence of God and the scanty pittance of the early settlers for a support. But he was taken care of, and his labors were abundantly successful.

At the close of that year he traveled four hundred and fifty miles to attend the session of his Conference, which was held in Alton, Illinois. Here he received his first appointment in Iowa, the Bellevue Circuit. The following year he was sent to Fort Madison, where he was married to Miss Nancy M. Range, who ever after shared with him the toils and the triumphs of a pioneer preacher's life.

In 1850, Simpson offered himself as a missionary to the people who were settling on the Missouri slope, in the region where Council Bluffs now stands. He had been there the year

before in the pursuit of horse-thieves, and seeing the moral destitution of the people, he longed to plant among them the standard of the cross. His offer was accepted, and he was sent to that new and needy field. The inhabitants were mostly Mormons and Indians. He established himself at Kaneshville and organized a circuit, and before the close of the first year many souls had been converted under his ministry, and a number of prosperous societies had been formed, he reporting at Conference one hundred and twenty members.

This success was gained in the face of Mormon antipathy and opposition. Near the close of the year "a revelation" was received by Orson Hyde, the leader of the Latter-day Saints on the Missouri Slope, to the effect that death awaited the Methodist missionary, and a written notice was received by Simpson of the curse pronounced by the destroying angel. He wrote Elder Hyde a reply, thanking him for the courtesy of a notice, but warning him that he would be held personally responsible for any injury happening to the missionary. It is needless to say that the curse was removed, and Simpson was not molested, although he returned and labored there another year. At the close of the second year he reported two hundred and forty members.

In 1854 he was appointed presiding elder of

the Montezuma District, which the following year was changed to the Oskaloosa, where he traveled four years. After this he was a circuit rider until the close of his life. He died February 22, 1864. His biographer says: "His illness was brief, extending only from Friday evening until Monday morning. His sufferings were great, yet he never complained. His mind was clear and tranquil, and he seemed to be enjoying that peace which passeth all understanding. 'What shall I tell your brethren of the Conference?' inquired his wife. 'Tell them,' said he, 'that the same gospel that I have preached to others sustains me now.'"

"Feeling that his hour had come, and that he stood beside the chilling waters, he raised his voice and sang in full melodious strains,

'We 'll cross the river of Jordan,
Happy in the Lord.'

As the sound died away upon the air, the weary wheels of life stood still, the silver cord was loosed, the golden bowl broken."

Thomas M. Kirkpatrick was the first Methodist preacher to receive license in Iowa. At a quarterly-meeting held on a camp-ground near West Point, Lee County, in connection with the first camp-meeting held on Iowa soil, his name was presented as a candidate, he was licensed, and recommended to the traveling connection.

That was September 1, 1837, and the same fall he was received on trial into the Illinois Conference. He was first sent into Iowa in 1840, being appointed to the Mt. Pleasant Circuit. In the first list of appointments of the Iowa Conference, his name appears in connection with the Des Moines Mission, a new circuit lying up the river of that name, and including the newly-platted town of Ottumwa. He held the first religious service in the place, preaching in the bar-room of a rough tavern. There was but small promise then of a flourishing city; but the pioneer preacher lived to see it spreading over the hills and along the valleys, a city of over ten thousand inhabitants, and the Church which he planted one of the strongest in the Des Moines Valley.

Kirkpatrick was born in the West, being a native of Illinois. He spent nearly fifty years in the itinerant ministry, dying in 1886, in Butler County, Nebraska. In 1855 he moved to Minnesota, where he spent several years, suffering great privations on account of the newness of the country and the hostility of the Indians. In 1871 he went to Arkansas, and after a sojourn there of four years returned to his old Conference in Iowa, where he was heartily welcomed and placed upon the list of superannuates. "He was a plain, practical, itinerant Methodist preacher." On the occasion of the fiftieth anni-

versary of his marriage to the companion who had shared with him the hardships and the triumph of the itinerancy, a public reception was held in the Church in Muscatine, where the Conference session was being held, and the younger generation showed their appreciation of his service by many generous and helpful gifts.

Andrew Coleman's first work in Iowa was at Dubuque, where he was sent in 1842. He was a transfer from the Pittsburg Conference, where he had entered the itinerancy in 1825. He was sent in 1844 by Bishop Morris to Burlington, and the following year was placed upon the Burlington District. One who was in the district at the time describes him as "a very devoted minister of Christ, in some instances preaching with great fervor and effect. He was faithful and unswerving in that which he considered his duty, and compromise was out of the question. He was a man of deep devotion, communed much with God, and was conscientious in reading and treasuring the Word of Life." For nearly thirty years he did faithful service, filling some of the hardest appointments in his Conference. He superannuated in 1870. When he retired, his Conference (the Upper Iowa) adopted some highly complimentary resolutions, recognizing his extensive labors and great usefulness: "That while we revere the hoary head as a crown of glory, even more do we appreciate

the sweetness of feeling with which, in his advanced years, he has encouraged the younger members of the Conference." Upon superannuating, he retired to his home in Oskaloosa, where, on May 4, 1881, he calmly fell asleep in death.

Samuel Clark had entered the ministry in the Baltimore Conference in 1821; had transferred to the Ohio Conference in 1836, from which he received a certificate of location in 1840. In 1841 he came to Iowa, and settled on a farm in Van Buren County; but when he saw the needs of the work in Iowa the old fire burned within him, and he found no rest until he was once again identified with the itinerant hosts, and he spent thirteen years in pioneer work in Iowa. He was taken sick while engaged in revival-meetings at Bethel, on the Birmingham Circuit, and after a brief illness passed to his reward. The records say of him: "He has gone up and down for nearly forty years, preaching Christ and the resurrection to thousands, from the Atlantic Coast to the western borders of civilization." He ranked high as a public speaker and debater, doing yeoman service in driving out erroneous and strange doctrines. He gave one son to the ministry, and another became one of the leading journalists of the West, as all can attest who know anything of the *Gate City* of Keokuk. He was born in Fred-

erick County, Va., 1800, and died February 9, 1857. He was a member of three General Conferences.

The name of Joel Arrington was a household word in Southeastern Iowa for many years. He came to Iowa in 1837. He had begun his ministry as junior preacher under the renowned Peter Cartwright in 1833. He is described as "short and fleshy, weight about two hundred and twenty pounds, round face, a musical voice, and a ready speaker. He was as fine a specimen of 'laugh and grow fat' as one ever saw; always genial, always pleasant, he had a little spice for every occasion, and carried sunshine wherever he went." He was the first Methodist preacher to move his family to the Territory of Iowa. He died at Bloomfield, July 20, 1851.

The same year that William Simpson died, the Conference lost another of its original members, in the death of Isaac I. Stewart. He was born near Absecon, N. J., August 4, 1806. When twelve years of age he came with his parents to Mount Carmel, Ill., where he was converted and united with the Church in his sixteenth year. In 1836 he was given license to preach, and was received into the Illinois Conference. He was sent into Iowa in 1839, as preacher in charge of Dubuque. His next appointment was Burlington, where he remained two years. In 1847 he was put upon the Des

Moines District, which included all the settlements in Western Iowa. This was followed by a term on the Burlington District. He then became agent for the Mt. Pleasant Collegiate Institute, the first of an illustrious line.

He continued in the effective ranks until 1864, his last appointment being post chaplain to Keokuk Military Hospital. He closed his earthly labors August 15th of the same year. His last days were full of triumph, and on the morning of his death he joyfully sang,

“Come, thou Fount of every blessing,
Tune my heart to sing thy praise,”

and thus passed to his reward.

He was truly one of the makers of Iowa Methodism. It has been well said of him: “It was the privilege of Brother Stewart to spend a large portion of his ministry as a pioneer among the early settlements of the Northwest, to thread his way across the prairies, guided by Indian trails, and to plant the standard of the cross at the door of the early settler ere the mud had dried upon the walls. It was his lot, not to reap where others had sown, but to break up the fallow ground, and sow abroad the good seed of the kingdom of God.”

David Worthington was born in Williamstown, Vt., February 13, 1815. At the age of fifteen, while attending a camp-meeting in his

native State, he was converted and united with the Church. In that act he began a career of usefulness, which only closed with his life. In 1835 he emigrated to the West, and settled in the wilds of Wisconsin. Here, surrounded with strange associations and confronted with new responsibilities, he began to feel the need of a deeper work of grace in his heart—he was led to seek the blessing of “perfect love.” Nor did he seek in vain; a light brighter than the noonday sun dawned upon him, and he realized that he had found the “pearl of great price,” a richer experience than he had ever before enjoyed. He began to visit the settlers around Milwaukee, talking with them at their work, and praying with them in their rude houses, and holding meetings for prayer wherever a sufficient number could be gathered together. His diligence and success soon attracted the attention of the Church, and he was given license to exhort, and soon after, at a quarterly-meeting held in Chicago, December 2, 1839, he was licensed to preach. The following year he was employed as junior preacher on the Troy Circuit, and in 1841 entered the regular work in the Rock River Conference. At the first Iowa Conference session he was stationed in Iowa City, the seat of the Conference, and which was at the time the capital of the Territory.

Worthington’s active ministry extended over

a period of twenty-six years, seventeen of which were spent in the pastorate, eight as presiding elder, and one as college agent. For more than ten years he was president of the Board of Trustees of the Iowa Wesleyan University. He represented his Conference in the General Conference of 1856, and in every way he was a representative man. "As a preacher his great object was to instruct.

Ostentation or display never entered his mind. As a pastor he was faithful and affectionate. As a presiding officer he had few equals, and no superior in his Conference.

The sublimest trait of his character was his unswerving Christian integrity. Nature had endowed him with a keen perception, a sound judgment, and a strong will; but grace had created him anew, and had infused into every faculty of his soul the spirit and life of Christ."

His last appointment was to the Mount Pleasant District. Soon after entering upon his work he was thrown from his carriage, and sustained injuries from which he never fully recovered. His death occurred March 1, 1866. The closing scene is described by one who was with him at the time:

"The weary wheels rolled sluggishly, and the dews of nature's night were distilling upon his brow, and the roar of the chilling waters sounded in his ears. Feeling that his hour had come, he

waved his hand in holy triumph, and said, 'O, it is pleasant to die!' A few moments later he entered the shadows, and it seemed as if he were passing the Jordan; his lips moved, and he whispered to those who stood at his bedside, 'Down in the valley.' These were his last words as his spirit passed away."

CHAPTER V.

Young Men of '44.

"They watch for souls for which the Lord
Did heavenly bliss forego ;
For souls which must forever live
In raptures, or in woe."

'AMONG the men who were received into the Conference at its first session was Allen W Johnson. He was at the time about twenty-five years old, a native of Ohio, born in 1819. He came with his father to Iowa in 1837, and settled in Henry County. He was converted near West Point, and united with the Church at that place in 1839. The same year he was licensed to preach, and received into the Rock River Conference on trial. His first appointment was in Iowa, to the Birmingham Circuit, which at that time embraced a large extent of territory. At the Conference of 1844 he was sent to the Eddyville Mission, a work which included the new town of Oskaloosa. Here he did the first preaching in the place, and organized a society. He also built a log parsonage, doing most of the work with his own hands, and took possession of it on January 1, 1845. The next year he was sent to Lynn Grove (Lynnville?), a circuit embracing all the settlements west and north of

that point. The valleys of the Skunk Rivers were being taken possession of at that time by the newcomers from the East, and his field, though quite laborious, was indeed fruitful. But he was not permitted to travel long in that region. The next year we find him on the Cedar Rapids Mission, and then successively at Bear Creek, Bloomfield, Centerville, Knoxville, Albia, Chariton, Adel, Troy, Attica, Farmington. If we would have some idea of the meaning of the itinerancy in that day, we may take a map of Iowa and look over the ground that he traveled. And we must not imagine that the young men of that day counted it a hardship to go from place to place and travel these extensive circuits. They accepted their appointments as from the Lord, and went forth joyfully, esteeming it a privilege to help lay the foundations of the Church in a new country.

Johnson retired from the active work in 1872. He made his home several years on a little farm in Wapello County. In 1875 he went to Centralia, Wash., where he died June 27, 1887. When his health was failing, and a more favorable climate was suggested, he replied: "It matters not; it is only a question of a little time, and I am ready to go to a far better country than can be found here."

"He was a man of sterling integrity, solid piety, and of free and generous impulses. Dur-

ing many of his early toils he endured hardships and privations, of which those who followed later on had not the faintest conception. But there were also many bright scenes connected with these early times; the meeting with dear and familiar faces, the hearty welcome, the good cheer, the delightful converse, the earnest affection and sympathy,—all formed a picture which the weary itinerant carefully hung in memory.”

John Hayden was another of the strong young men of that day. He was born in Ohio in 1812, and came to Iowa in the fall of 1840. He had experienced religion under the ministry of Allen Beasley, at New Haven, Ohio, and his license to preach was signed by James B. Finley in 1839. He entered the Rock River Conference in 1841, and became a member of the Iowa Conference by graduation in 1844. He traveled as a circuit rider for eight years, when he was placed in charge of the Fort Des Moines District. At the close of a four years' term there, he was given the Janesville District; but broke down under the strain of the work, and at the end of two years was compelled to go on the supernumerary list for a little while; but he rallied and was an effective preacher until 1865, when he retired to his farm near Libertyville, in Jefferson County, where he spent the remainder of his life. On July 10, 1888, as he was returning from the creek which ran near his

home, where he had been fishing, he was struck by a passing train, thrown from the railroad track, and instantly killed.

Hayden had educated himself for the legal profession, and his preaching was of the nature of a plea before a jury. His expositions of the Word were very clear, and although he did not study brevity, his auditors did not weary of him in his pulpit ministrations. He was "a stayer," always remaining in a charge as long as the law of the Church allowed. As a citizen, he was held in the highest esteem. While he was living in retirement, he was sent by his fellow-citizens to represent them a term in the State Legislature.

Joshua B. Hardy was admitted into full membership at this Conference, having been a probationer in the Rock River Conference for two years. The story of his life is one of the greatest interest. As pastor and presiding elder, he has traveled over the entire field covered by the present Iowa Conference, and much of that within the bounds of the younger Conferences. He spent forty years in the effective work, and passed through all the hardships incident to the Methodist preacher's life on the frontier. He has filled the worst and the best appointments, and always with the greatest acceptability. At his home in Brooklyn, he is spending his declining days, honored and beloved by his brethren, with whom he ever delights to meet; for

with his slight frame, quick movement, active brain, and optimistic spirit, it is not possible for him to keep still.

He was born in the State of Pennsylvania in 1820. In 1845 he was married to Miss Emily A. Jamison, the daughter of one of the pioneer presiding elders, Milton Jamison. For over fifty years she helped to cheer life's pathway for him. She was converted in her early life, and her time was all spent in a Methodist preacher's home. She had a bright intellect, studious habits, and all the wifely qualities which make up the qualifications for the helpmeet of an itinerant. It was indeed the crucial period of his life when, on December 1, 1896, the old veteran was called to give her up. She died with the prayer upon her lips, "Lord Jesus, give me sleep!"

Levin B. Dennis came this year from Arkansas, and joined the Iowa Conference. He was a native of Salisbury, Vt., and was born July 9, 1812. At eight years of age he was left an orphan, and went to live with an uncle, with whom he made his home until he was in his eighteenth year. He longed for an education, and worked first for clothing, then for books, board, and tuition, until he was able to enter Norwalk Academy, where for a considerable length of time he prosecuted his studies. He was the subject of conviction for sin for a number of years before he made a public profession of religion. He

says he walked six miles once to unite with the Church; but the minister gave no opportunity, and he went home disappointed. On August 14, 1833, after a whole night spent in wrestling prayer, he was powerfully converted. He had united with the Church the day before, giving his hand to David Lewis, of the Ohio Conference. He was soon after appointed class-leader, and in this position began to lead souls to Christ. A revival broke out, and more than one hundred were converted. He hesitated about entering the ministry on account of what he considered limited literary qualifications; but in December, 1840, he accepted license to preach. "Ever after," he says, "I continued to prepare for the work of my life." He was at the time engaged in the business of making fanning mills, in which he had all his capital invested. His earthly possessions were all swept away in a fire, and when he saw them go up in smoke, he accepted it as the call of Providence to go out into the work of the ministry. The Ohio Conference being full at the time, he came to Illinois, and, after being admitted on trial, he was sent into the wilds of Arkansas to a circuit with thirty-one regular preaching-places. This he traveled one year, making the round of four hundred and fifty miles every four weeks. For the year's work he received less than twenty-five dollars; but there were more than one hundred conversions,

and so he rejoiced. He left Arkansas in 1844, on account of the division of the Church on the slavery question. Iowa being an inviting field, to Iowa he came, and was sent to supply a new circuit at Wapello. In a few years he was filling the leading appointments of the Conference, among them Old Zion, Burlington, and Iowa City. He was the first to preach in Keokuk as a separate appointment. During these years he served the Church a while in Missouri, preaching in St. Louis and in Hannibal. In 1855 he transferred to that Conference, and was appointed presiding elder of the North Kansas Mission District. In 1856 he became one of the founders of the Kansas-Nebraska Conference, his work being in Kansas, where he spent ten years of his life, most of the time a presiding elder. He was one of the men who helped to make Kansas a Free State, and knew something of the sufferings endured by the Free-soilers in that day.

In the fall of 1864 he returned to Iowa, and was stationed for the second time at Old Zion, Burlington. He was afterwards given charge of the Oskaloosa District, from which he transferred to Illinois, where he closed his labors.

In the early days of his ministry, Dennis was one of the most successful revivalists of the period. It is estimated that no less than five thousand persons were brought into the Church

through his ministry. He was an interesting speaker and a powerful exhorter. He never lost his evangelistic fervor. While a superannuated preacher he was invited by some Iowa pastors to visit some of the charges of his early ministry, and hold revival-meetings. His labors were crowned with the usual results. Among the fruits of his early ministry may be mentioned the world-renowned Charles C. McCabe, whose parents lived in Burlington while he was pastor there in the early fifties.

He was a constant and fluent writer. For more than fifty years he kept a journal, making an entry each day with severe punctuality. He was a regular contributor to the periodical literature of the Church, and was one of the prime movers in establishing the *Central Christian Advocate* at St. Louis, for several years one of the Publishing Agents and contributing editors. He was a member of one General Conference. He was such a man in all respects as the frontier needed, and he impressed himself upon it for the general good. He died in Knoxville, Ill., April 9, 1890, with the testimony upon his lips, "All is clear."

CHAPTER VI.

Great Evangelists of '45.

“They that sow in tears shall reap in joy ;
He that goeth forth, and weepeth, bearing precious seed,
Shall doubtless come again with rejoicing,
Bringing his sheaves with him.”

LANDON TAYLOR has been called “the weeping prophet.” He came to Iowa in 1845 from Ohio, where he had preached some as a supply. He was born in the State of New York in 1813, and after attaining his majority, in 1834, he left his old home and emigrated to Ohio, and settled on the banks of the Little Scioto River, near where the town of Wheelersville now stands. In 1837, while engaged with some wicked associates in playing cards, he was seized with conviction for sin, and at once gave up all his evil habits, sought the Lord, and was happily converted. He was appointed a class-leader, and from that day became a great soul-winner.

In 1842 he was licensed to preach, and was employed as a supply, his labors being richly blest. Feeling it his duty to go farther west, he decided upon Iowa as his future home. Of his journey to the West he writes:

“In the month of August, 1845, I placed my horse and trunk on board a steamboat at Ports-

mouth, Ohio, and started for Burlington, Iowa. At that time we had no railroads across the States from Ohio to the West; but I went down the Ohio River to its mouth, then up the Mississippi *via* St. Louis. The Ohio River was very low, and we had a long and tedious passage; but I reached Burlington a few days previous to the Conference session. A camp-meeting was in progress within a few miles of the place, and I repaired to it at once, as I was aware it would afford me an opportunity for an introduction to some of the preachers of the Conference."

Here he met the presiding elder of the district and a number of the ministers, by whom he was most heartily welcomed. He was urged to preach, and his sermons seemed to have a good impression; and he thought it had something to do with his appointment, which he received a few days later. He was sent to the Mount Pleasant Circuit, as the colleague of William Simpson. Mount Pleasant was a thriving village of more than seven hundred people, and the seat of a "Collegiate Institute," which was under the patronage of the Conference. It was therefore considered a most important charge, as it ever since has been. After a good year he was changed to the Clear Creek Mission, as preacher in charge, with John Jay junior preacher. "He was a young man who had been raised a Quaker, but was now thoroughly con-

verted to the doctrines and usages of Methodism. He was one of those genial, hopeful spirits, that took everything for the best as it came, and always looked on the hopeful side." With such an associate, a good year was assured. The appointment was sixty miles from the former one, "extending into Washington County, and seventy-five miles north to Montezuma and the regions round about." One of his pioneer experiences will illustrate the condition of things, and how the preachers fared in that day:

"A small colony had settled on the English River, a distance of thirty miles from us. Some of the families being Methodists, they sent for us to visit them, and, if possible, form a class. . . . In the latter part of August, with horses and saddlebags, we started for the new settlement. There being no traveled road, we struck out across the prairie in the direction of our destined place. It was a long and tedious ride; but toward evening we saw signs of civilization in a little grove and a few wandering cattle, and so we took courage. We arrived at Brother Rodman's, our stopping-place, the sun about an hour high, tired and hungry. As we rode up to the door of the house, Sister Rodman came out to meet us and welcome us to their cabin-home with all the warmth of a pioneer. 'But,' she remarked, 'as glad as I am to see you, we

have n't a mouthful of anything to eat in the house; my husband has gone to mill, about twenty-five miles distant, and will be back to-morrow.'

"Rather hard fare, thought we, who had been fasting all day; and now for faith and skill to triumph over difficulties. 'Sister Rodman,' said I, 'you have corn in the field?' She answered, 'Yes.' 'And an old milk-pan I can obtain?' 'Yes, one lying yonder in the yard.' 'And cows near by?' 'Yes.' 'Well, now for business. Brother Jay, you go and bring the corn; Sister Rodman, you send the boy for the cows, and hang the kettle on, and boil some water, and we will have a feast of fat things, after all.'

"Having secured a hammer and nail, I went to work and made a mill (grater), and by the time my colleague arrived with the corn the mill was ready for grinding. Within a few minutes we had four or five quarts of as nice meal as ever we saw; the pudding was soon made, the table set, and milk ready. 'But now, there is another difficulty,' said the good sister. 'We have but one bowl and one spoon, having broke our dishes moving to Iowa.' 'Never mind, we can manage that,' said I. So being preacher-in-charge, I ate at the first table. Brother Jay was a very pleasant and pliable man; but the severest test of his patience, as I think, during the year,

was in waiting till that bowl was empty and his time came to take his turn at the second table."

Taylor was a stirring revivalist. Wherever he went, scores and hundreds were led to Christ. He also took great interest in leading young men into the ministry. He it was who persuaded young Charles C. McCabe to leave his business, and go to school and prepare for his life-work. Upon the formation of the Upper Iowa Conference in 1856, he became a charter member of it, and its first secretary. He was sent that year to Sioux City, and appointed presiding elder of the Sioux City District. Here was a large extent of territory, separated from the main body of the Conference by a long distance of unsettled country. The hardships which he endured, and the peril from snowstorms and the Indians, would make a thrilling narrative, too extensive for these pages. But the Lord was with him, and the Church was firmly established on the western frontier of the State. His labors as an itinerant preacher did not cease until the infirmities of age came upon him, some of the last years being given to evangelistic work among his brethren. In the year 1885, at the home of his son, Dr. James L. Taylor, of Wheelersville, Ohio, the scene of his early manhood, he quietly went to rest. "As the light of the holy Sabbath of April 19, 1885, dawned

upon the anxious watchers, the light of eternity dawned upon his soul."

"In natural endowments, social accomplishments, general scholarship, and forensic power, Landon Taylor was a good sample of the average Methodist preacher; but in simplicity and power of faith, devoutness of spirit, singleness of purpose, and constancy of devotion to his work, he has rarely been equaled."

John Jay, whose name has been mentioned in connection with the ministry of Landon Taylor, was born in Logan County, Ohio, in 1819. He was converted when twenty-one years of age. In 1842 he came to Iowa, and entered the traveling ministry in 1845. He was a very popular man, and did efficient service in the Conference for fourteen years. He died away from home, where he was taken sick while he was pursuing his beloved calling of saving souls, on New-Year's day, 1859. "A man physically, mentally, and morally adapted to the work of an itinerant Methodist preacher."

A most unique character entered the Conference this year in the person of Michael See. He was a young man of robust constitution, great physical strength, and a powerful voice, and he was calculated to be one of the pioneer force, whose influence should be felt along all lines of Church advancement. He was born in West Virginia in 1817, and came to Iowa in a

very early day, and therefore no man knew better how to grapple with the difficulties confronting the Church at that time. His conversion was clear and powerful, and he went out like David, strong in faith and full of the Spirit, to overcome the giants of iniquity which stalked abroad on the frontier. If it were necessary to overcome any of these by physical force, the young preacher did not hesitate to use this prerogative. This was the case occasionally at revival and camp-meeting. One who knew him well, writes:

“His first appointment was Yellow Springs Circuit, including what is now Sperry, Kossuth, Mediapolis, Morning Sun, and Wapello. He was a loyal Methodist, preaching and defending the doctrines and polity of the Church. From the beginning, his preaching was characterized by an unusual familiarity with the Bible. He had remarkable gifts as a revivalist. It is estimated that from fifteen hundred to two thousand persons were led to Christ through his instrumentality. Among these may be mentioned, Dr. Badley (missionary to India), Leroy M. Vernon (who planted our mission in Italy), and Alpha J. Kynett (founder of the Church Extension Society). In 1885 he retired from the active work. It was a sore trial to him to yield to the demands of increasing years, and lay his armor down.”

For a number of years he was in great demand at old settlers' meetings, and his quaint remarks were always accompanied with reminiscences, which were amusing and entertaining. He died at Mediapolis, November 16, 1898.

It was in 1845 that Michael Huston Hare was received on trial in the Conference. He was born in Ross County, Ohio, December 23, 1817, and was converted when seventeen years of age. One year later he united with the Church at Rapid Forge. He began his ministry as a local preacher in 1843, coming to Iowa the same year that he entered the traveling connection. He was soon one of the strongest and most popular men in the West. He was secretary of his Conference one year, and once, in the absence of the bishop, he was unanimously elected to preside. He represented the Conference as one of its delegates in the General Conference of 1860.

In 1862, after the war broke out, he was appointed chaplain of the Thirty-sixth Regiment Iowa Volunteer Infantry, which position he retained until the regiment was mustered out at the close of the war, the only chaplain in Iowa who served during the entire time for which the regiment was enlisted. He was on the field the entire day of the terrible attack of the Confederate army at Helena, Ark., July 4, 1864, serving his colonel as aide, where his coolness and bravery won for him the respect of all.

On the 25th of April, 1864, he was captured at Mark's Mills, Ark., and at seven o'clock that evening started southward, and without sleep or food of any kind was marched fifty-two miles, after being robbed of pocket-book, watch, blanket, knife, horse, saddle, and spurs. Here corn in the ear was served to the prisoners as rations, and they were pressed forward. After a most wearisome march of five hundred miles they arrived at Tyler, Texas, where he was retained a prisoner of war for four months, when he was released on parole. He was mustered out of the service in August, 1865; but he never recovered from the effects of his long march and subsequent imprisonment. He returned to his home in Keosauqua, and was soon after placed in charge of the Keokuk District. But he was able to travel but two years, when pulmonary consumption, which had already begun its deadly work during the exposures of army life, brought him to a premature grave. At Keosauqua, Iowa, July 27, 1868, he "ceased at once to work and live."

CHAPTER VII.

Preachers of Various Types

“When he ascended up on high,
He led captivity captive, and gave gifts to men ;
And he gave some apostles, some prophets, some evangelists,
And some pastors, and teachers ;
For the perfecting of the saints ;
For the work of the ministry ;
For the edifying of the body of Christ.”—*Paul*.

JOHN HARRIS was an Englishman, born in Worcester in 1809. He was converted at a Wesleyan love-feast in Birmingham when but seventeen years of age, at which time he joined the Wesleyan Society in his native city. He began his ministry in 1828, and did faithful service as city missionary and street preacher in England for sixteen years. He crossed the ocean in 1844, and came directly to Iowa and began to work at his trade, that of a shoemaker, and to exercise his gifts as a local preacher. However, his talents were soon recognized, and he was encouraged to enter the regular work of the itinerancy. He was admitted on trial in the Iowa Conference in 1845, and sent to the Birmingham Circuit, the name of which, no doubt, reminded him of the place where he found the joy of God's salvation. He manifested so great strength in the

pulpit that the second year in the Conference he was sent to the State Capital, and from that time on he filled the leading appointments, including a four years' term on the Muscatine District.

He was a faithful Bible student, and took special interest in the exposition of the prophecies of both the Old and the New Testaments. His mind was stored with the leading events of history, and in preaching he drew liberally upon this stock of knowledge, and seldom failed to interest and instruct his auditors. He was also a diligent pastor, and visited his flock and prayed with them faithfully. The story is told of him that on a certain occasion, while praying in a home, his horse became frightened, broke loose, and started to run away. The preacher, who seemed to be watching as well as praying, sprang from his knees, ran down the street, and caught the scared animal before any damage had been done; then returning, concluded the pastoral visit, taking up the prayer where he had left off and finishing, as though nothing had happened.

He continued in the effective ranks until 1875, when, by his own request, he was superannuated. The six years of his retirement he spent at Corning, Iowa, where he died, July 29, 1881. Dr. W. H. W. Rees, who was his pastor at the time, says: "On the day before his death, I was at his bedside and talked with him about

the future. I asked him if the way was clear, and if he was ready to go. He responded with his characteristic earnestness: 'Yes, O yes, it is all right.' He lingered till midnight, when he quietly passed to his reward."

A different type was Edward W Twining, who entered the Conference in 1846. He was born in Massachusetts, in the year 1814. In his infancy he was brought by his parents to Ohio, where he was educated at the State University and at Lane Theological Seminary, then under the care of Dr. Lyman Beecher. His early ministry was in the Presbyterian Church; but becoming dissatisfied with some of their teachings with reference to decrees and the atonement in Christ, he united with the Methodist Episcopal Church.

He came to Iowa in the fall of 1845, and engaged in teaching in Muscatine; but was called out as a supply on the Richmond Circuit during the same year, and the next fall he was admitted into the traveling connection in the Iowa Conference. He was an effective preacher until 1876, and a member of the Conference until his death in 1897. In his early ministry in Iowa he took deep interest in providing for the higher education of our Methodist young people, and was closely connected with the founding of Cornell College, at Mount Vernon, and personally secured the first teacher for the insti-

tution. "He was a preacher of more than ordinary ability, and his zeal and self-sacrifice gained him a warm place in the hearts of those whom he served.

His funeral was attended by several ministers, including the Catholic priest, who united in honoring his memory." He died at Corning, Iowa, of paralysis, May 24, 1897.

Richard Swearingen was received on trial into the Conference in 1846. After fifty-six years he is still in the effective ranks of the Upper Iowa Conference. Landon Taylor mentions him as "a living witness of what may be accomplished by steady perseverance. He has received the highest honors within the gift of his Conference, and such are his powers of endurance that they have been borne without serious injury."

George H. Jennison was received the same year, and he also became a member of the Upper Iowa Conference, where after thirty-two years of arduous toil in the Master's vineyard he heard the call, "It is enough, come up higher." He died at Marion, Iowa, July 9, 1878, aged fifty-eight years.

The name of Joel B. Taylor should have been mentioned before, he having entered the Conference in 1843 and was present at its organization. He became a member of the Upper Iowa, and labored until the year 1881, when

from the effective ranks he was called to his reward. He is described as "of average height, stoutly built, a fine voice, and possessing great powers of endurance." When he was converted the country was new, affording but few opportunities for an education; but, like many others, after he entered the ministry he studied as he rode his circuits, and became well learned in all those things which make the furnishing of a minister of the gospel. He was a very successful revivalist, and stood well as a preacher of the Word. He ably represented his Conference in the General Conference, and filled some of the best appointments. He went to his rest from Epworth, Iowa, March 15, 1881.

The first death recorded among the members of the Iowa Conference is that of Uriah Ferree, whose ministry began in 1841, and only extended to 1846. He was born August 7, 1813, and was one of the preachers receiving appointments at the first Conference session, being sent that year to New London.

William W Knight, who died in 1847, was received at the first session of the Conference, and was appointed junior preacher under Joel B. Taylor on the Dubuque Circuit and Delaware Mission. He was born October 20, 1817.

Joseph Ockerman was born in 1812, and died August 27, 1850. His ministry began in 1842,

and he was one of the first to preach the gospel in Central Iowa, being sent to the Raccoon Mission in 1845, to the White Breast Mission in 1848, and to the Fort Des Moines Mission in 1849.

Time would fail us to tell of all the able men who for a time engaged in the frontier work in Iowa, and then retired or transferred to other fields after having made a good report here. They are worthy, at least, of mention in the annals of Iowa Methodism. Joseph L. Kirkpatrick, a foundation builder; E. S. Norris, noted for his eloquence and success; J. W. Maxon, who after eight years of effective service was compelled to retire; J. F. New, R. H. Harrison, C. D. Farnsworth, J. L. Bennett, Hugh Gibson, and Moses F. Shinn.

CHAPTER VIII.

Some of the Men of 1847.

“How beauteous are their feet
Who stand on Zion’s hill ;
Who bring salvation on their tongues,
And words of peace reveal !
How charming is their voice,
How sweet the tidings are :
‘Zion, behold thy Savior, King ;
He reigns and triumphs here !’ ”

It was about this time that Joseph Brooks came to Iowa, first to explore the country, and later to join the Conference. In 1848 he was elected secretary, and held the position at four subsequent sessions of the Conference. He was recognized as an able minister, filling the leading appointments, and representing the Conference in the General Conferences of 1852 and 1856. In 1856 he was elected editor of the *Central Christian Advocate* at St. Louis, where he remained until 1860. His last years were spent in Arkansas.

Ansel Wright was this year admitted on trial. He was a native of New York, and was converted when seventeen years of age. He was licensed to exhort when nineteen, and labored as a local preacher for ten years. He came to Iowa in 1844, and therefore he was no stranger

to pioneer work when he entered the itinerancy. He only lived a few years, dying in 1854. During his brief ministry he received more than a thousand persons into the Church, and fell at his post of duty, away from home.

J. Q. Hammond, another of this class, was born June 9, 1809. He was converted and joined the Church in 1827. He is mentioned by his brethren in the ministry as "a zealous, affectionate, and successful fellow-laborer." He was among the early preachers in and around Des Moines, and everywhere he went the Church prospered. The last year of his life was spent as presiding elder of the Mount Pleasant District. He died March 23, 1863.

The name of James T Coleman also appears for the first time in 1847. He was just entering the Conference as a probationer, and his appointment was to the Farmington Circuit. He became an able minister, and for thirty-three years he was effective. He was born in Cincinnati, Ohio, September 8, 1817, and was brought by his parents to Illinois when eight years of age. The part to which they came was the extreme frontier, and they were obliged to endure the hardships incident to the times. At a camp-meeting held near his home in Fulton County in 1833 he was converted, and united with the Cumberland Presbyterian Church.

When twenty years of age he came with an

older brother to Iowa, and settled near Fairfield; but soon after removed to Wapello County. Here he found a small class of Methodists, and he cast in his lot with them, and was appointed their leader and was given license to exhort, of which he made good use in holding revival-meetings. He was given license to preach in 1846, and, as we have seen, the next year began his itinerant career.

The story of some of his experiences is as interesting as romance. The following is an account of his first year on the Janesville District, to which he was appointed in 1856:

“It was over one hundred miles from Marion, where I had been stationed, to the nearest point on my district. On the last day of November we reached a friend’s house, two miles from Waterloo, one of my appointments. Here we were entertained in a small cabin, with the floor wet all the time from melting snow, which blew through a clapboard roof. At the end of the time the snow was three feet deep on the level, and six feet on the low places. We extemporized a sleigh, tied the carriage to it, and started. One hundred yards from the house we got into a drift, and had to struggle back to the house with the children, and wait for repairs on the sleigh. We were then a full day in reaching Cedar Falls, only eleven miles away. After a few days the roads became broken down, and

we reached Janesville. . . . My appointments lay mostly up the Red Cedar and its tributaries. One, however, was forty miles, without a tree and only one house. I crossed that prairie twice when the thermometer was twenty degrees below zero. All that long winter, up to the middle of March, the snow lay three feet deep in the woods, and up to the tops of the fences on the prairies; but I filled my appointments. I carried a shovel, and when I came to a drift too deep to get through, I got out and shoveled a track for my ponies to follow. One day, about ten miles from any house, I found myself in a drift crusted over, thermometer about thirty degrees below zero, and I began to think that I should freeze; but prayer, exercise, and perseverance overcame, and I got there. During the year twelve hundred souls were converted, and that was good pay for the hardest work any man ever went through."

It was on that district that John Hayden had broken down the year before, and as he was likely to meet the same fate at the end of the second year, he asked to be relieved from the district, and his request was granted, and he was stationed at Mount Vernon. During these years, and until 1864, his labors were in the Upper Iowa Conference; he then returned to the old Conference, where he ended his days after attaining a ripe old age.

“He was thoroughly familiar with the Bible, especially those portions which were most effective in destroying the works of the devil. He was an enthusiastic believer in the distinctive doctrines of Methodism, justification by faith, regeneration, and the witness of the Spirit. He had a clear experience of these precious truths of the gospel, and was able to make the way clear to others; and this he did in the case of hundreds whom he brought to Christ.” He died in Burlington, January 29, 1898.

It was about this time that German Methodism began its work in Iowa, although there had been a mission established in Keokuk County, on German Creek, as early as the year 1844, by a minister named Mann. All this territory was then included in the St. Louis District, of which Ludwig S. Jacoby was the presiding elder. It is related of him that at a camp-meeting held at Dutch Creek, in Washington County, in answer to prayer, a heavy shower of rain fell, and the rowdies who had planned to break up the meeting were compelled to leave, and the work went on undisturbed. Jacoby organized the first German Methodist Church in Burlington in 1848. The first sermon was preached there the same year by Sebastian Barth, and the two first missionaries, Heminghaus and Schultz, died in quick succession, and are both buried at Burlington.

Ludwig S. Jacoby was born in Old Strelitz, Mecklenburg, Germany, October 21, 1813. His parents were Jews, and trained him piously, and gave him a liberal education, especially in the ancient languages. In 1835 he was baptized by a Lutheran minister. He came to America in 1838, and located in Cincinnati, Ohio, and began the practice of medicine. Here he heard the noted William Nast preach, and was converted under his ministry. In 1841 he was sent to St. Louis, to start the first German mission in that city, and it was during his administration there that he came into Iowa. In 1849 he was sent to Bremen, Germany, where he formed the first Methodist society in that country. There he continued to labor for twenty years, as pastor, presiding elder, and book agent and editor. He returned to the United States, and died in St. Louis, June 21, 1874. "His life was full of devotedness and energy, his death full of peace and blessing."

CHAPTER IX.

Eminent Statesmen Among Methodists.

I hear the tread of pioneers
Of nations yet to be ;
The first low wash of waves, where soon
Shall roll a human sea.
The rudiments of empire here
Are plastic yet, and warm ;
The chaos of a mighty world
Is rushing into form. —*John G. Whittier*

IN 1847, James Harlan came to Iowa to make this his future home. He was a recent graduate from the Asbury University at Greencastle, Indiana, and at the time was twenty-seven years of age. In an address before the Iowa Annual Conference in 1895 he thus epitomizes the history of his eventful life:

“All through my college course of studies I expected to spend my life as a farmer in Parke County, Indiana, where my parents lived, and where I had been brought up. I had, however, a vague conjecture that some time in the remote future I might possibly be rewarded for good conduct as a citizen with a seat in the Indiana Legislature; for I was not, during my youthful manhood, insensible to the honors which the people of this country sometimes voluntarily bestow upon their fellow-citizens.

“But notwithstanding this purpose, a few months after my graduation I emigrated to this State, and entered upon educational work, as I then thought, for a life-calling. After teaching for about a year, I was elected superintendent of public instruction, and after a brief service was ousted from the office by means and for reasons which did not seem to me creditable to the participating officials. I then engaged in trade in a small way; was a druggist and a dealer in books; read law, and practiced that profession several years; had a brief experience as a civil engineer for the Government; then returned to educational work in Mount Pleasant; and a little later entered what is called public service; and after a somewhat long and varied employment as a public servant, and a brief experience as a newspaper publisher and editor, I am at length a small farmer; but apparently not likely to realize the full fruition of my college-student dreams by reaching a seat in the Indiana Legislature from a small farm lying just midway between the two Raccoon Creeks, in Parke County, in that State. The truth is, nothing turned out with me as I expected while a student at college.”

James Harlan was born in Clark County, Illinois, August 25, 1820. His boyhood was spent amid primitive and pioneer surroundings on a farm. It was the turning point of his life when

an itinerant preacher called his attention to the educational advantages of Asbury University, then under the guidance of Matthew Simpson. He graduated in 1845, and began the study of law, from the steady practice of which he was diverted by various providential openings to educational and patriotic service. He was superintendent of public instruction in 1847, and while in that position helped to lay the foundation of public education in the State, deep and broad. In 1853 he became the first president of the Iowa Wesleyan University, having been one of the principal forces in helping to secure the charter for the institution from the Legislature of the State. His work here had much to do with the raising the standard of that oldest educational institution in the State. His interest in its welfare never grew less, although much of his life was spent away from home.

In 1855, Mr Harlan was elected to the United States Senate, and again in 1861. He served until 1865, when he accepted a place in the Cabinet of Mr. Lincoln, as Secretary of the Interior. After two years' service here he re-entered the Senate, where he served until 1873. He was an intimate friend of President Lincoln, and one of his most valued advisers. His daughter became the wife of Robert T. Lincoln.

Harlan was one of the two first lay delegates chosen from the Iowa Conference, and he had

ever been a strong advocate of that measure in the Methodist Episcopal Church. The Church again honored itself in sending him to the General Conference in 1896. "He was a man of majestic appearance, a pattern of venerableness and dignity, with a massive head set upon broad shoulders, and a winning and benignant expression of countenance."

For many years his home was in Mount Pleasant, where he acted as chancellor of the Iowa Wesleyan University. For many years he was president of the Board of Trustees. One of the very last acts of his useful life was to give six thousand dollars toward a Twentieth-century Endowment Fund for the institution. The last public act was to preside at the Lay Electoral Conference, which met in Mount Pleasant, September 29, 1899. On the following Thursday, October 5th, the veteran entered into rest. The following tribute by President Blakesley well characterizes the man:

"Great heart, farewell! We shall miss thy familiar form upon our streets. Thy voice of wisdom in the councils of college and of Church is forever hushed. That eloquence which so charmed in the Senate and upon the platform shall thrill no more the sons of earth. Thou hast joined the company of Heaven's immortals. All thy crowns thou hast cast at His feet, whose thou art and whom thou servest."

Hiram Price was one of the early Methodists of Iowa, coming to Davenport in 1844, and embarking in the mercantile business with a capital of one hundred dollars. His life has run parallel with the history of Iowa Methodism, and he has been one of the representative men of the Church as well as of the State and Nation. From the beginning of his career he was recognized as a man "of determined perseverance, inviolate integrity, good business tact, temperate and conscientious." As early as 1848 he was elected recorder and treasurer of Scott County, and held the position for eight years. He was the first School Fund commissioner, and held the office for nine years. He was interested in all reform and benevolent work, for some time being president and secretary of the local Bible Society. In 1848 he organized a Grand Division of the Sons of Temperance, and ever since has been prominently connected with the temperance cause. In 1854 he was made president of a "Maine Law Alliance," and has always been on the advance line in that important issue. At the first State Methodist Convention, held in Iowa City, July 11-13, 1871, he was one of the speakers on the question of "The Responsibility of the Christian Citizen in Regard to the Liquor Business in Iowa." His utterances at that time were in keeping with the highest Christian sentiment of the present day.

The following are a few extracts from the address: "The professing Christians of Iowa are in the majority. They make the laws and elect the officers whose duty it is to execute these laws. . . . If the laws of Iowa and the officers of the law do not accomplish what God and humanity require, it follows as a consequence that professing Christians are at fault. . . . By temperance, I mean total abstinence, . . . as applied to dangerous, unlawful, or improper things, . . . and can properly mean nothing else. If a man who is accused of horse-stealing was to plead that he only pursued the business moderately, and never at one time stole more than a two-year-old colt, do you think it would induce the jury to bring in a verdict of 'not guilty?'

"A man who would talk of biting himself moderately with a rattlesnake, would be considered a fool, and yet intoxicating liquor 'biteth like a serpent and stingeth like an adder,' and where venomous serpents have caused the death of one human being, alcohol has slain thousands. . . . Let the professing Christians of all denominations lead the way in signing and keeping the pledge of total abstinence, and the world would soon rejoice in the overthrow of King Alcohol and his supporters.

"There is a class of men who can not be reached by moral suasion. You might as well

nail the Ten Commandments to the masthead of a vessel upon the high seas, and expect thereby to keep off the pirates, or sing psalms to a hungry hyena to prevent him from destroying his victim, as to expect to reach and influence some men by moral suasion. The

liquor-seller is not to be reformed by such mild means. He must have strong legal suasion, stringent prohibitory law, for his punishment, and the protection of his victims.

When professing Christian citizens realize their responsibility to the State, there will be more praying temperance up and voting the saloon down. 'Think of a professing Christian praying, 'Thy kingdom come,' and then voting for a whisky-seller, or one who he knows will aid in the liquor-traffic! In such cases the vote beats the prayer every time.

"The first footfall of prohibition scarcely made an echo; but that echo has never died. The first voice raised in behalf of this cause was but a whisper; that whisper has become a tornado, and that footfall deepened into a tramp that shakes the State. The first hymn of temperance is fast becoming the chorus of the Nation, and the glad refrain of that song, answering unto that hymn, can now be heard upon every hilltop and in every valley throughout the land."

With these sentiments, it is no wonder that this Christian statesman was selected by the Na-

tional Anti-saloon League as its first president, and who, from his home at the Nation's Capital, still urges on the battle. He was first sent to Congress in 1865, and again in 1867 and 1877. In 1872 he represented the Upper Iowa Conference in the General Conference as one of her first lay delegates, and has been a member of that body several times since. He is a native of Pennsylvania, born in 1814, and hence at this time has attained a ripe old age (1900).

On the same platform with Hiram Price at the Methodist State Convention, 1871, and speaking upon the same subject, was Judge George G. Wright, who at the time was a member of the United States Senate. He said among other things: "My belief is that we have not had a law upon our statute-books for the last twenty-five years, which, if executed in its letter and spirit, would not have dried up every dram-shop in the State, and sent to some honest employment, to the poorhouse, jail, or starvation, every poor, miserable keeper of these hells.

. I have little patience with those who clamor for more law, and never lift a hand in enforcing what we have.

There is no just ground for fearing that we shall take a backward step. Fight it out on this line,—of individual, personal, and yet united effort. Enforce the law,—and I repeat it, if more legislation is needed it will be had, in spite of all opposition

of all bad men, all the whisky-shops, and their frequenters in the State.”

Another speaker at the Convention was General James B. Weaver, at the time a model Sunday-school superintendent in the Methodist Episcopal Church, and who made an address on “The Pastoral Office.” He used the following illustration: “I remember when at Fort Donelson with my gallant regiment, the Second Iowa, after we had fought there for two or three days in the snow and mud, cold and hungry, with the dead and dying around us,—it augured very little of the final victory; and the boys said one to another, ‘What will the end be?’ And when on Saturday they were called upon to march up the hill and carry the works of the enemy, cold, hungry, and fatigued as they were, they said, ‘What will the end be?’ And in the night when they heard the sound of the enemy’s bugles, and the rolling of the wheels of the artillery, they supposed they were preparing for the coming conflict. But when the gray light of that cold morning dawned they saw a flag floating through the haze—but, thank God! it was a white flag. Victory unlooked for! Then they felt that the dead lying round them had not been sacrificed in vain. So shall victory at last perch upon the banners of the cross.” It was on account of bravery upon the battle-field that he, from a private soldier at the breaking out of the

war, was promoted from time to time until he was put in command of a brigade. He was a native of Dayton, Ohio, and was born June 12, 1833. He came to Iowa in an early day, and while a boy was in the employ of Uncle Sam, being a mail carrier on a Star route in Davis County, performing his duty on horseback. He afterwards studied law, and graduated from the Ohio State Law School, Cincinnati, and was for many years a prosperous attorney in Southern Iowa. He became interested in politics, and was elected twice as representative in Congress, and also received over two hundred thousand votes for President in 1880 from the Labor Greenback Party. He was delegate to General Conference in 1876.

In the fall of 1852 a young man arrived in Iowa City, then the State Capital, who was destined to become prominently identified with the legal affairs of the State. It was William E. Miller, a native of Ohio, born October 18, 1823. He had made the journey by boat from his native State to Keokuk, and thence by stage. Court was in session when he arrived at the State Capital, and he secured employment at once as reporter to the two city papers. He had studied law previously, and the following year he was admitted to the bar, and at once became a leader in the practice of his profession. In 1858 he was elected district

judge, which office he resigned in 1862 to accept the colonelcy of the Twenty-eighth Regiment of Iowa Volunteers. In 1868 he was elected a district judge, and two years later he was elected to the supreme judgeship of the State, and was also connected with the Law Department in the State University for many years. He was a Methodist of the old school, and everywhere recognized as a Christian statesman. He died in Des Moines, 1897.

And while mentioning the names of eminent statesmen, it should be borne in mind that some of these have been connected with the press; that while they have been active in building up the general interests of society, at the same time they have been true and loyal to the Church of their choice. There was C. F. Clarkson, familiarly known as "Father Clarkson," for many years the editor of the Agricultural Department of the *Iowa State Register*, and father of the noted journalists and politicians of the same name. Father Clarkson said in an address of welcome to a Methodist State Convention in Des Moines in 1881: "Fifty-two years ago, when I entered this fold, the Illinois Conference included the whole of Methodism west of the State of Ohio and north of Missouri. Since that period most of the bishops have been born. Bishops Simpson and Ames were yet boys teaching school,

one in Ohio and the other in Illinois, neither of them at the time having a thought of devoting their lives to the ministry.” And there is Hon. John Mahin, the editor and proprietor of the *Muscatine Journal*, known far and wide through Iowa and adjoining States as the vigorous advocate of righteousness, a model Christian daily. He has known what it is to suffer for the truth’s sake in the advocacy of home protection against the saloon. He is not only a leader in the home Church; but has creditably represented Western Methodism in the General Conferences of 1876 and 1888.

CHAPTER X.

Men of Experience from the East.

“How beautiful upon the mountains are the feet
Of him that bringeth good tidings, that publisheth peace ;
That bringeth good tidings of good ;
That publisheth salvation ;
That saith unto Zion, Thy God reigneth !”

IN 1849, Joseph McDowell was transferred to the Iowa Conference. He was born in Pennsylvania in 1797, and in his seventeenth year was born again, and united with the Methodist Episcopal Church. He was a local preacher for fifteen years, and then was admitted into the Ohio Conference, where he traveled until the year before he came to Iowa, which he spent in the Rock River Conference. He at once took a leading place among his brethren in the West, and after doing pastoral work for five years he was given charge of the Muscatine District, and at the close of a four years' term there, he was appointed to the Mount Pleasant District. For two years he did excellent service as chaplain of the State Prison at Fort Madison. He lived until 1885, when, from his home in Mount Pleasant, on October 16th, his triumphant spirit took its flight. “During his lingering illness his mind was clear, his soul triumphant. He seemed

to have wonderfully clear views of the world to come, and was often in transports at the thought of so soon entering into the joys of the Lord."

In the earlier years of his ministry, McDowell had been a great revivalist. He often said that the shout of a new-born convert was the sweetest music to his ears. It is recorded of him, that on a single charge in the Ohio Conference he received thirteen hundred converts in a single year. He had great love for young men, and was always on the lookout for those whom the Lord had called to preach. To his mind, it was a great achievement to lead such a one out into the active ministry. He regarded the calling of a Methodist preacher as the noblest upon earth, and often said, "I would rather be a humble itinerant preacher than to be President of the United States." "As a preacher, he was tender and persuasive, rather than argumentative and logical. His appeals were directly to the heart, and he made all feel that he had an overflowing love for souls." "He was a father in our Israel, whom we loved most tenderly, and he bore testimony in old age and infirmity, that he enjoyed the brightest and sweetest experience of his life."

About this time Jacob G. Dimmitt came to Iowa. He entered the Ohio Conference in 1839, and for ten years was a prominent member of that body. After coming to Iowa, he soon took a place in the front rank of the Conference. In

1851 he was elected secretary, and the same time was elected a delegate to the General Conference of 1852, and four years later was elected again to the same honor. While stationed in Burlington in 1853 he was seized with the cholera, which almost took his life. At the organization of the Upper Iowa Conference, he was one of the original members, and he labored in that and the Des Moines Conference until 1872, when from the effective ranks of the Church militant he was called to join "the Church triumphant, which is without fault before the throne of God." He died in the city of Des Moines, November 19, 1872, aged sixty-six years.

One of the ablest men identified with Methodism at this time was Henry Clay Dean. He was recognized as one of the greatest orators of that day, and had he continued faithful in the itinerancy and to the Church, doubtless he would have attained the highest position in the gift of the Church. For a number of years he filled some of the leading appointments, but he received the appointment of chaplain to Congress under the Buchanan Administration, after which he entered the field of politics, and was no longer known as a Methodist. He was well-known for many years in Southern Iowa and in Northern Missouri, where a few years ago he closed his life. His last days were spent in a

little cabin home near a place known as Dean, and which was destroyed by fire a little while before his death, and with it his valuable library, which he had been years in accumulating. He never returned to the Church; but he did not lose faith in evangelical Christianity, and his lectures on "Immortality" and the Christian Evidences were considered masterpieces. The eloquence of his early life, when he was in the height of his popularity, is thus described by Landon Taylor:

"At one of our camp-meetings at Long Grove, I was aware that he desired to preach on Sunday night. I said to him, 'Henry, if you will preach a good gospel sermon to-night, and leave Dean out, we will be glad to hear you.' True to his promise he started out; his voice, naturally musical, rose with the interest of the subject. He commenced with the sinner in his sins. He carried him through all the changes of spiritual progress, until he stood upon the Rock with a new song in his mouth, even praises unto God. He then followed him through all the conflicts and experiences of human life down to the day when he placed his foot upon the neck of his last enemy, and he stood waving the flag of victory over the head of his conquered foe. Then with one sublime flight he reaches the golden gates of the heavenly city, where he is greeted with the songs of angels and the shouts

of the saints, and Jesus standing in the front meets them with a shining crown, and says to him, 'You have been faithful over a few things, I will make you ruler over many; enter into the joy of your Lord.' No pen-sketch can give an accurate idea of the sermon and its effect upon the audience that clear and beautiful night."

James Gilruth, who entered the Ohio Conference in 1819, came to Iowa in 1850, although he did not identify himself with the traveling ministry for several years after. He died at Davenport, June 2, 1873, after a ministry of fifty-four years, forty of which were spent in the regular work of the itinerancy, "a giant in strength and activity."

There were others who came, and, after laboring a few years in Iowa, either returned to their former Conferences or went to the opening fields farther west, on the Pacific Coast, or in the south.

Lucas C. Woodford was admitted into the Iowa Conference in 1850. He was a native of the State of New York, born in Tioga County, and educated at Cazenovia Seminary. He was converted and united with the Methodist Episcopal Church in 1833; was licensed to preach in 1836, and entered the Oneida Conference in 1841. After traveling in Iowa a few years, he was forced to retire on account of the condition of his health, serving only four charges, but al-

ways with great acceptability. He was an honored veteran when he died, September 5, 1884. He had been a Methodist fifty-one years, and an itinerant preacher over forty years. "His death was a happy illustration of the power of the Christian faith." He said, when arranging for his funeral: "I do not want you to eulogize me; preach so as to touch some poor sinner's heart."

The name of George W Teas appears frequently in the annals of early Iowa Methodism. Records of his work exist in Burlington, Oskaloosa, Des Moines, and Indianola, he being the first to preach the gospel in the last-named place. He was an enthusiastic Freemason, and is represented by the chronicler of that order as "a man of singular talent. He devoted his life to the study and prosecution of the three most important professions of the day; viz., medicine, law, and theology. . He was a man of a high order of mind, logical, clear, and sound; of sterling sense and great conscientiousness; an ardent lover of Masonry, a safe counselor, a warm and true friend, an energetic and useful man." He did not continue in the ministry, but located in Washington, Iowa, where he died in 1864, exclaiming: "My time has come; my work is done; I am prepared to go." He was a native of Tennessee, born in Sparta, White County, in 1808.

CHAPTER XI.

Young Men for War.

“The mighty pyramids of stone
That, wedge-like, cleave the desert **airs**,
When nearer seen and better known,
Are but gigantic flights of stairs.
The distant mountains, that uprear
Their solid bastions to the skies,
Are crossed by pathways that appear
As we to higher levels rise.
The heights by great men reached **and kept**,
Were not attained by sudden flight;
But they, while their companions slept,
Were toiling upward in the night.”

THE year 1851 was an epochal period in the history of the Iowa Conference, in that a number of young men were received into the ranks who should afterwards rise to distinction, on account of the long and faithful service they would render to the Church. Yet there was one of the number who must soon succumb to the inevitable. The career of Alfred Bishop was brief, being called from a promising ministry after two years of toil in the Conference, though he had labored as a local preacher for ten years. He was a native of New York, and had been converted at fourteen; “a good, plain, practical Methodist preacher, seeking by all means to acquit himself

as becomes the gospel of Christ." In his dying hour he was sustained, remarking that the Savior was his strong tower, and the grace of God sufficient in the dark conflict.

George H. Clark had been reared in the home of a Methodist itinerant, being the son of the pioneer, Samuel Clark. He was converted in his youth, and at the age of twenty-three joined the ranks of the itinerancy. In those days young men entering the ministry did not seek preferment; but were glad to receive an appointment anywhere. We see that this young man the first seven years in the Conference was changed each year, and he made some very long moves; but he was happy in his work. For five years he traveled as an unmarried man. He was small of stature, but of great physical endurance in his best days. He enjoyed hunting, and nothing pleased him better than to take a friend and roam through the woods, and pick up some of the wild game which abounded there in the earlier days in Iowa. He was a good preacher, and few could excel him in a camp-meeting sermon, or in work at the altar. He has been characterized as "a modest, warm-hearted, manly man."

He died at his home in Oskaloosa, April 16, 1895. The preceding Sabbath, and only two days before his death, he gave an inspiring testimony in an early class-meeting, "and then list-

ened with radiant face and glistening eye to the preaching of the gospel. At the close of the service he grasped the pastor's hand, and said, 'The Lord is very good to me to-day.' " He spent about twenty years in the effective work.

Thomas E. Corkhill was born in the Isle of Man, April 24, 1822, and was brought the same year to America, his parents locating in Ohio, where he grew to manhood. He, too, was reared in a godly home, his parents being among the first in their native country to embrace the teachings of Methodism, and to endure persecution on that account. It is no wonder that he was converted when a boy, and early called to the ministry. In 1849 he came to Iowa, and the same year accepted license as a local preacher. He settled in Henry County, and began the practice of medicine, a profession for which he had fitted himself, and there exercised his gifts as he had opportunity. But in 1851 he gave up his practice and joined the Conference, and went out to help build up the waste places of Zion. From the very first he took a leading place. His second charge was to Iowa City, the capital of the State, and the next to the city of Dubuque. Then he devoted four years to the interests of education in the Conference. It was during this time that he was instrumental in getting the Legislature of the State to pass a bill creating the Iowa Wesleyan

University, an institution to which he gave the best energies of his life. In 1862 he was commissioned chaplain of the Twenty-fifth Iowa Infantry, leaving the Mount Pleasant District to accept the place. After a brief sojourn in the South, he was compelled to resign, and, coming home, took up again the work of the district, his successor having died a short time before. He continued as an effective preacher until 1890, from which time he made his home in Mount Pleasant, where he died, June 28, 1897.

In addition to his regular work, Dr. Corkhill was ever planning for the general good. The State Reform Schools at Eldora and Mitchellville are largely the result of his untiring efforts in the behalf of the young, and he was one of the trustees of the institutions from the beginning until his death. He was known as a man of "most estimable qualities of mind and heart, a fine preacher, a close student, a systematic worker, a faithful pastor, a true friend, and a devoted Christian." The following, related by a pastor, illustrates the character of the man:

"While he was presiding elder of the Keokuk District, one of the preachers had sickness in his home, the wife and mother being prostrated with typhoid fever, so low that her life was despaired of. The godly man made a special trip to that little parsonage, and sat down beside the bed of the sick one, and with words of sympathy

and cheer, and his earnest petitions to a throne of grace, brought new light and hope into that home; and knowing that the salary was small and poorly paid, he left a substantial token of his interest in the form of a bank-note. He was a great walker. Once, with umbrella in hand, he walked seven miles through a beating rain to fill an appointment at a quarterly-meeting, a thing that the pastor would not have done alone. Failing to make connections on the railroads, he would walk on to the next station, or across the country rather than wait; and while walking would work out some most charming poetry, for he was a poet of no mean order."

His last illness lasted for seven months. "In much weakness of body, he had marvelous strength of spirit; his faith was increased by several wonderful revelations given him by the Lord. Serene, sincere, and true, he walked with God, and was very happy, and he died well."

William F. Cowles was another of the young men of that time. He was born in the State of New York in 1819, and became a traveling preacher in 1843 by being admitted into the Michigan Conference, and coming this year (1851) by transfer to the Iowa Conference. He was a most valuable acquisition to the pioneer band, and from the beginning took a leading place in the Conference. His work in the pastorate has always been in stations, and he traveled districts

twelve years. Four years he was agent for the Iowa Wesleyan University, and from 1870 until his death he was a trustee of that institution, and part of the time president of the board. The following description of him in his younger days is a good pen-picture of the man: "His arrows were all steel-pointed and well aimed; but he carried a shield of such a character that, however well aimed, balls and arrows could never penetrate it. If ever there was a period in his history when he was in the least discomfited by the logic or sarcasm of his opponent, most certainly it was in my absence; and yet beneath this seemingly impervious armor there was a kind and sympathetic heart, which responded to the warmest sympathies and honored the noblest sentiments."

He was in all respects a representative man. He was three times a delegate to the General Conference, serving on important committees. He was a superior financier, and much of the earlier church building is traceable to his tact and energy. He seldom committed anything to writing, and was considered one of the ablest extemporaneous speakers of his day. In war times he was noted for his patriotism and his boldness in expressing himself against secession. He was presiding elder at the time, and did much to encourage the loyalty of the people and stimulate young men to enlist in the service

of the country in putting down the Rebellion. He was ever wide-awake in all national matters, and took an active part in political affairs where there were principles at stake. For instance, at an anniversary meeting during one Conference session he was a speaker in behalf of the educational work in the South. It was immediately preceding a Presidential election, and in the climax of his speech he said: "The best way to help these poor people in the South will be to cast a vote for James A. Garfield." It was a bomb that no other man would have dared to have thrown; but Cowles believed it, and spoke his mind regardless of circumstances. On the Conference floor he was nearly always on the winning side, and no voice was more sadly missed than his when no longer able to join in the discussion of the tangled questions which so often arise in the annual gatherings. He retired from the active work in 1888; but lived in Burlington until July 14, 1899, when, a veteran of fourscore years, he triumphantly passed away, "closing his eyes on earth to open them in heaven."

Cowles was a self-made man, having struggled with adverse winds from his youth. He was converted at twelve years of age; but as there was little encouragement for the young in those days to enter the Church, he postponed that matter until he was seventeen. He early felt

his call to preach; but he always awaited the openings of Providence, meanwhile qualifying himself in every way possible for whatever field should open. It was the same in the years of his retirement. He was a strong arm in the local Church where he held his membership, and nowhere else was he so sadly missed when he was taken away.

In the year 1845, at the close of a temperance lecture by John Harris at a little country schoolhouse on the Birmingham Circuit, a boy was brought forward, and with a table as a platform gave a recitation which was so appropriate and so well done, that the old English preacher never got through telling of it. That boy was Frank W Evans, and seven years later he was admitted into the Iowa Conference as a traveling preacher.

He was born in Pittsburg, Pa., in 1829, and when but a boy of ten his father moved to Iowa, and located in Fort Madison, where he lived for five years, working at the trade of a shoemaker. In 1845 he moved to a farm in Van Buren County, where the boy grew to manhood amid such surroundings as were afforded in a new country. At an early age he gave his heart to God, and his service to the Church. And most efficient service it was. For forty years he occupied a prominent place in the effective ranks of the Methodist hosts of Iowa, and after retir-

ing was able to do valiant service in the pulpit and on the platform and rostrum. Though small in stature, he was large in many other ways. To natural oratorical powers he added superior polemical skill, and in driving away "erroneous and strange doctrines" there has not arisen among the preachers of the West a greater than Francis W Evans. For many years he was recognized as the champion debater. One of his early combats in the polemical field is recalled by the old settlers of Davis County. It was with the editor of *Manford's Magazine*, in that day recognized as the leading exponent of the tenets of the Universalists of the West. The debate was held in Drakeville, and lasted for several days. Before it was over, Mr. Manford was forced to acknowledge that he had underrated his antagonist, having thought of him only as a boy, and therefore had not fully prepared himself. However that may have been, the advocates of universal salvation in that community were as the Midianites after the victory of Gideon, "they lifted up their heads no more."

There was only one time that he was almost inclined to admit that he had met with a defeat. He had met in debate a very prominent Adventist on the Sabbath question, and according to the verdict of many who had heard him had held his own; but he was not satisfied. He went home, bought all the literature he could find on

the subject written from the standpoint of the opposition—there was none published on his own side—studied the Bible and history more thoroughly, and from these, coupled with original illustration, he formulated an argument which met every point in the controversy. He then sent a challenge to the leader of the Saturday-Sabbath people, Elder D. M. Canwright. It was accepted, and they met at Lexington, Iowa, in the summer of 1871. It was a time of great interest in all that section of the country, and at the close of the discussion, which continued about a week, the unanimous verdict was, that the little giant had won the day. His opponent afterward renounced the opinions he that day advocated.

Evans has met during his ministry able representatives of all the “isms” extant, and taken great delight in exposing their fallacies. With all this he has been a successful pastor and presiding elder. His early efforts in the temperance cause were followed up in after years, and he was an able advocate of every good cause. He has represented his Conference in the General Conference, and was recognized by his associates as an able Western man. He has published a work on “Spiritualism,” which is an authority on that subject. He is spending his days of retirement in the city of Des Moines.

Another boy who came to Iowa while it was

yet a Territory, was Alpha J. Kynett. His father crossed the Mississippi River at Burlington, in 1842, and settled on a farm in Des Moines County. Alpha was the youngest of six sons, and was born in the State of Pennsylvania, on what was afterward the battle-field of Gettysburg, August 12, 1829. All the educational advantages he had in those days were what were afforded by the common schools; but he made the best possible use of these. By his own efforts in private study he mastered some difficult branches of English study, so by the time he had grown to young manhood he was teaching in the public schools, and was successful in that noble calling. Tradition has it that he was converted in a blacksmith-shop under the ministry of Michael See, then a young itinerant, who was holding a meeting at Dodgeville, near the Kynett home. He was soon given license to preach, and was admitted on trial in the Iowa Conference in 1851. He has been so well known to the Church in general, that to attempt more than a very brief sketch of his long and useful life would be superfluous. His first appointment was Catfish, which is now difficult to locate. He was next at Davenport, and then, as has been said of him, "he fairly strode across the State until, at the age of thirty, he had become presiding elder of the Davenport District." In 1864 he was elected to a seat in the General

Conference, and there he introduced measures leading to the creation of the Church Extension Society, of which, in 1866, he became the corresponding secretary, an office which he held as long as he lived. During his administration the Society aided more than eleven thousand Churches. He was a member of nine General Conferences. He was a well-known worker in the temperance reform, always on the advance lines, and his last work was done while attending a Convention of the Anti-saloon League at Harrisburg, Pa., where he made a speech of great power.

He was also an earnest patriot. During the Civil War he was on the staff of Governor Kirkwood, aiding in recruiting several companies, and active in sanitary and Christian Commission work. Dr. W. A. Spencer says of him:

“Thirty-eight years ago there were two conspicuous figures in Iowa Methodism, so associated that neither death nor life can sever them—Alpha J. Kynett and Hiram Price. The bugles of war were blowing, and the State of Iowa was poor, and the governor knew not how to equip men for the army. Dr. Kynett’s bosom friend stepped forward, and put himself at the service of the army financially. From his own purse he equipped the regiment, clothed and started it to the front; the pastor (Kynett) raising the

thousand men to go, and he should have been their colonel."

"He was a man of quiet but determined energy, and indomitable perseverance in the discharge of duty; fearless in the declaration of God's truth; of high-toned conscientiousness in seeking the best interests of the Church, the city, and the Nation. In the social circle he was always welcome; his open countenance, goodly presence, and manly bearing prepared his friends for that cheerful disposition and downright honesty which characterized his life."

The tenderness of his nature is illustrated in the following selection from some lines written concerning a daughter: "Under cypress shadows, denser than ever this evening-tide, sits a bereaved soul tracing these lines. Nearly thirty years ago our home was gladdened by the advent of a girl baby. Unawares, we ourselves grew gray as she grew to mature and lovely womanhood. Then we gave her in marriage to the man who wooed and won her. We congratulated them in their happy home, and heard there the chatter of childhood, like the same sweet music which had cheered our own home in the years gone by. O God! can it be? Disease, in other form disguised, invaded the citadel of life, and we knew it not. But, alas! too late—

‘Forever with the Lord.’

Above all earthly shadows the sun shines forever. High on his everlasting throne death's Conqueror reigns. 'The night is far spent, the day is at hand.' "

He was one of the original members of the Upper Iowa Conference, and continued in the effective ranks until his death, which occurred February 22, 1899, at Harrisburg, Pa.

Two other men who entered the Conference in 1852, W. C. Shippen and E. H. Winans, did heroic service for many years. The former was born in Ohio in 1829, and was licensed to preach the same year that he entered the Conference. He retired from the effective ranks after about twenty years of earnest labor, went West, where his health improved, and he followed secular pursuits for some years, but has always remained a member of the old Conference. He is now numbered among the veterans (1900).

The last named was born in New York State in 1831. After entering the Conference he pursued his studies in the Iowa Wesleyan University, and was graduated from that institution with the Class of 1858. He spent about fifteen years in Iowa, part of the time in the Western Conference, and finally went to California and engaged in fruit growing.

CHAPTER XII.

The Young Men of 1853.

Lo, all grow old and die ; but see again,
How on the faltering footsteps of decay
Youth presses,—ever gay and beautiful youth,
In all its beautiful forms. —*W. C. Bryant.*

QUITE a number of those who entered the itinerancy in the Iowa Conference in the early fifties, in the course of a few years left for other fields, and the story of their lives properly belongs to the region where they have closed, or are closing, their earthly labors. They have gone to the Plains of the West, the Pacific Slope, the Southland, and even the East has laid claim to some of the talent which began developing in the Hawkeye State. Among these were Wesley Dennett, Levi S. Ashbaugh, Strange Brooks, John Elrod, L. A. Smith, J. F. Goolman (who afterwards had his name changed to Goldman), George B. Jocelyn, and A. C. Williams. A few located and did loyal service as laymen, and a few others found more congenial surroundings outside of the Methodist fold, as did L. T. Rowley, Elias L. Briggs, and Hiram W. Thomas.

There were some who entered the work in

1853 whose life-work was such, all in Iowa, that they deserve especial mention in these annals.

The oldest of these was Benjamin Holland. He was born in the State of Ohio in 1809, and was converted at a camp-meeting in Ross County, that State, in 1828. He came to Iowa in 1844, and settled on a farm in Lee County. He had been a local preacher from the time he entered the Church, and was known as a strong man in that relation. He felt, though, that he must leave his farm, and devote all his time to the ministry. He was past forty years of age when he joined the Conference; yet he did effective work for more than twenty years, and was still able for duty when he retired in 1874. He was "a man of more than ordinary ability, accustomed to think intelligently and clearly on all subjects that engaged his attention.

His sermons were thoughtful, instructive.

He was genial, and commanded the respect of all." During his pastoral rounds, at a certain place he encountered a group of men and boys engaged in shooting at a mark. As a frontiersman, he claimed to be a good shot, and after watching the amusement a while he took a gun, and, taking deliberate aim, made a center shot. A shout went up from the crowd, and in a few minutes a boy came bringing a fine turkey. At once the preacher saw that he was the victim of a joke. He laughed heartily with

the rest; but refused the bird. It is safe to say, though, that he had turkey for his Christmas dinner. Preaching in a country place where there was much bad conduct, he took for a text, "That thou mayest know how thou oughtest to behave thyself in the house of God," and the sermon had the effect at least to have never been forgotten in that region.

The charges that he served were always built up. In his religious life he was not demonstrative; but he claimed the presence of the Holy Spirit as an abiding witness of his sonship. A short time before his death, his daughter asked him what message he desired to be taken to his friends. "I want to send them," said he, "my last testimony as to the necessity of purity of heart." His room was a constant scene of rejoicing, and he went out of this world with praise upon his lips. That was in 1883. His faithful wife, whose presence had brightened his home for almost fifty years, survived him but a few months. Their home had always been a haven of rest for the weary itinerant after his long, tiresome journeys, and she did everything possible that he might pursue his work unhindered. She was a model wife and mother, and was never known to speak a cross word, or to grow weary in caring for her family. This devoted couple were "lovely and pleasant in their lives, and in death they were not divided."

C. Perry Reynolds had been a local preacher five years, when this year he was admitted on trial in the Conference. He was born in Ripley, Ohio, on Christmas-day, 1821. He was an early settler in Iowa, and lived near Muscatine, where he was converted in the twentieth year of his age, and began his work in the Church as a class-leader. His life was diligently and faithfully spent. As a preacher, he gave early promise of ability and success, which promise was amply verified. Revivals marked every year of his ministry. On one charge two hundred and sixty were added to the Church under his pastoral care, and through his own evangelism. He spent thirty years in the active work in the Conference, and then retired to his home in Toledo, from which he was frequently called to preach. He greatly valued the friendships he had made in the time of his active ministry, and he took great delight in visiting his old fields of labor, and always to the help of the men who were then supplying them. He was indeed a man who was esteemed very highly for his work's sake. He died in 1891. The day before his death his wife, observing an unusual, anxious look upon his face, inquired, "What do you desire?" With considerable effort, he replied, "I want you to know what a victory I have in Christ; all is well, all is well." Then he prayed, "Purge me with hyssop, and I shall be clean; wash me, and

I shall be whiter than snow." An hour before he died, he was asked if all was well. He smiled and bowed his head, then faintly said, "Very feeble; but I'll wait an hour;" and so the saint went into the valley.

Another one of the young men of that period was Samuel Hestwood. He was born in Delaware County, Ohio, in 1822. He was converted at the age of eighteen, and united with the Presbyterian Church. He became a Methodist in 1848, and was licensed to preach. With these years as a local preacher in his favor, he came rapidly to the front in the Conference. He, too, was a successful revivalist, and an earnest advocate of the higher life in Christian experience, and hence not only did he bring sinners to Christ, but also led believers into the deeper mysteries of God's grace.

When the Civil War broke out he enlisted in the service of his country, and was commissioned chaplain of the Fortieth Iowa Volunteer Infantry. After a year's service his health failed, and he was compelled to resign and return home. He never fully recovered from the effects of the exposures in the army, and was able to do effective work only at intervals; but did considerable as a supply from his home in Knoxville. He died June 22, 1892, and was buried with the honors of war by his old comrades. He "was a strong character, a natural theologian,

a vigorous thinker, a good preacher, and a faithful pastor."

Isaac McClaskey came to the Conference this year by transfer from Virginia. He was a Virginian by birth; but when he was a child seven years old his father moved to the mountain region of Delaware. He entered upon the duties of the Christian early, and was converted while conducting family worship. He had been the subject of conviction from his childhood, remembering distinctly having been rescued from drowning in a mill-pond when but two years of age by a faithful family dog. The event made such an impression upon his mind, that it was never eradicated. He was licensed to preach in 1834, and three years later was admitted to the Virginia Conference. Coming to Iowa, he was stationed at Keokuk the first year. He died February 27, 1860. "He was a useful man, as class-leader, exhorter, local preacher, and member of the itinerant ministry. He had faith in Christ, and through weeks of suffering rejoiced in conscious victory."

Isaac P Teter was admitted to the Conference this year on trial. He was a recent arrival from Virginia, in which State he had been born in 1829. In his sixteenth year he was converted and united with the Church, and at the age of twenty-two he was given license to preach. He spent forty-seven years in the active

work, all in the Iowa Conference, and died on his last field of labor, at New Sharon, Iowa, March 6, 1900. The incidents of his long ministry would furnish an interesting chapter in itself. In the earlier days of his experience, after riding all day in an open conveyance he arrived at his destination, which was the new appointment to which he had been assigned. He found entertainment at the home of one of the members of the Church; but was so discouraged with the outlook and so tired that he did not make himself known. "We are looking every minute for our preacher," said the good lady of the house; "for one of our members is to be buried to-morrow, and we are anxious that our own pastor should conduct her funeral." He learned that there was a new sect operating in that community, which claimed a monopoly on religion, and that no one outside of their communion had any right to expect to enter heaven. If the new preacher did not come, one of these would be called upon to preach. The young man, after hearing a statement of the condition of things, acknowledged that he was the circuit-rider whom they were expecting, and that he was there to attend the funeral, which he did the next day. This gave him a splendid opportunity to introduce himself, which he did in a satisfactory manner. He showed the utter folly of the teachings of those who said there was no hope

for the woman who lay in the coffin before them, simply because she had not submitted to a form which they said was necessary to salvation. From that day the boy preacher held the ground in spite of all opposition. This incident illustrates the manner in which he won success everywhere he went; he made the best use of his opportunities. Once, having subscribed one hundred dollars to the college, he knew not where it was to come from. A wealthy man lived in the town, and, though not a member of the Church, Teter went to him, and said, "Now, I want you to pay this for me, as you are able and I am not;" and the obligation was paid.

In 1862, while he was pastor in Sigourney, he was elected a State senator, and acquired some distinction in the Legislature the following winter. Later he was commissioned as chaplain of the Seventh Iowa Infantry, and accompanied his regiment into the South, where he remained until 1864, when, returning North, he accepted a position which had been made vacant by the death of Isaac I. Stewart, as chaplain of the military hospitals in Keokuk, where he did faithful work with the sick and dying soldiers.

His ministerial labors included terms as presiding elder on the Burlington and Ottumwa Districts. In 1896 he was a member of the General Conference, which met in Cleveland, Ohio, and worthily represented his Conference. He

has well been characterized as "a man of superior natural and acquired ability, and was in the true sense an orator. His preaching was Scriptural, sound, and convincing, and delivered with force and unction. His voice was clear and musical, his enunciation distinct, and his manner pleasing; and he was sought for, for addresses upon public occasions, and he never failed to hold an audience. He had an exceedingly retentive memory, and his social qualities were marked." He was well known outside of his own denomination, and took a lively interest in all living questions.

His death was very sudden, falling in an office where he had been in conversation with some of his friends; but in this he had his long-expressed desire fulfilled, that he might be spared protracted and severe suffering. His remains were laid to rest in the Ottumwa Cemetery.

James G. Thompson, the only surviving veteran of the Class of 1853 (1900), is a native of Tennessee, born in 1814. An early settler in Iowa, he had some experience as a lay preacher before entering the Conference. He was effective most of the time till 1880, when he retired to his home in Sigourney, where he awaits the later harvest. With a sympathetic nature and large faith in God and his Word, his was a fruitful ministry.

CHAPTER XIII.

Men from the East.

Come, my friends,
'Tis not too late to seek a newer world.
Push off, and sitting well in order, smite
The sounding furrows ; for my purpose holds
To sail beyond the sunset and the paths
Of all the western stars, until I die.

— *Tennyson.*

THERE have always been men of the spirit of St. Paul, who desired to preach the gospel in the "regions beyond," and hence Iowa had her share of transfers from the Middle and Eastern Conferences. Orville C. Shelton came from Ohio in 1852. His tall and stately presence made him a prominent figure among his brethren. He was of a sturdy stock and had a vigorous constitution, and he endured the rigors of the life of an itinerant preacher without a break until the date of his superannuation in 1888, in the seventy-second year of his life, and the fifty-second of his ministry. He was a native of West Virginia, born in 1816. At a very early age he was converted and became a member of the Church, and when but nineteen years old began his work as a circuit-rider. His travels were on horseback, and his circuits usually required four weeks to compass them. But those were days

of great spiritual awakenings, and even to the end of his ministry, his preaching was "in demonstration of the Spirit and with power." He was a man of strong convictions of right and wrong. He was the son of a slaveholder, and inherited a human chattel; but he boldly denounced slavery in his native State, and gave his own slave his freedom after educating him. Having received a small patrimony which he believed to be the proceeds of the sale of a human being, he restored the same with interest to the freed men. Reared in a community where intoxicating liquors were as common as tea and coffee, he steadfastly refused to taste or handle them. While a boy he was employed in a store where whisky was sold the same as any other commodity. He refused to touch it, and his employer, admiring him for his devotion to principle, retained him in his employ. He always manifested deep interest in the children and young people of the Church, and many of them were brought into the fold by his ministry. Among his own children, who rise up to call him blessed, is Charles E. Shelton, a prominent educator, and now president of Simpson College, Indianola. Father Shelton died in great peace at the home of his daughter in Burlington, in 1894.

In 1853, James H. White was received from the Pittsburg Conference, where he had been a traveling preacher since 1837. He was con-

verted while a boy fifteen years of age, at Zanesville, Ohio, under the ministry of Dr. J. M. Trimble. He immediately set about preparing himself for the ministry, to which he felt that the Lord had called him. With means earned by his trade, he supported himself three years in Marietta College at Marietta. In 1836 he began his work as supply on Newport Circuit, in the Ohio Conference.

He continued but a few years in the effective ranks after coming to Iowa; but he was such an extraordinary man that these years made a profound and lasting impression. While a supernumeraire he was appointed chaplain of the Thirty-seventh Iowa Volunteer Infantry (a gray-beard regiment) in the Civil War, and this position he held until the close of the war. Part of this time he was superintendent of contrabands, with headquarters at St. Louis. He was a warm friend of the slave, and had been a member of the original Abolition party. While yet in college, when the principles and policy of the party were obnoxious to the masses and those in high places, both in Church and State, he fully identified himself with it, and was one of its most ardent advocates and leaders; and this in the face of threats, ridicule, and rotten eggs, some of the arguments used in that day. He lived to see the day when it was demonstrated that he was right. On all questions he had a pro-

nounced opinion, and was a radical of the best type. He was a most cheerful man, not knowing what it was to be despondent. He had in memory an inexhaustible supply of anecdotes, and with these he delighted to entertain his friends around the fireside, or enliven his public discourses. And yet he was a most earnest man, who was moved by his own discourses, and therefore he moved his audiences. Often the entire congregation would be moved to tears under his preaching. Full of love and gentleness, he was devoted to his friends, and nowhere did he seem so good and great as in his own home.

He was appointed postmaster in Mount Pleasant in the spring of 1869, and he held the office until the year of his death, in 1873. Concerning his last hours, his biographer says:

“Death came with slow and measured step. Our brother was fully aware of his approach. But to him he was not the King of Terrors; but rather the great Liberator, for whom he longed. . . The day before he died, he said to his wife: ‘I feel so well; I feel like Simeon of old. I have the Savior right here in my arms.’ A few hours before his departure, looking out of the window, he spoke of the beauty of the trees and of the leaves; then in rapture said to those in the room, ‘Look! could there be anything more beautiful?’ meanwhile shouting, ‘Glory, Hallelujah!’ ”

Richard S. Robinson came to Iowa in 1854. He was born in Fayette County, Pa., in 1807, and was converted under the ministry of the Rev. John Baughman in 1827. The following year he was licensed to preach, and employed as a supply by the Rev. Allen Wiley, presiding elder, in the Ohio Conference. The next year he was received into the Indiana Conference, and appointed to a circuit which required six hundred miles' travel to compass it every six weeks, and he preached almost every day. The people lived in cabins, and many of these were his preaching places. One of his appointments was Fort Wayne when it was only a trading post, and he often preached in the old fort. He rapidly rose to prominence, and the year that he came to Iowa he had just closed a four years' term on the Vincennes District as presiding elder. He was this year stationed at Keokuk, and a few years later was placed in charge of the Chariton District, where he remained four years. Among his other appointments in Iowa were, Keosauqua, Birmingham, Winterset, and Oskaloosa. The last named place he chose as his last earthly home after his superannuation in 1873, and there he died in 1884. His eldest son, a prominent Iowa journalist, writes concerning his father:

“He was grave and dignified, but at the same time retiring, and distrustful of his own abilities.

. . . Without any advantages for learning, he secured a fair English education by reading and studying as he rode from one appointment to another on his circuit or district. As an executive, he had few superiors in the ministry; as a student, he had a faculty of weighing what he read or heard, and separating truth from error; as an instructor, he never appealed to the prejudices or passions, nor did he embellish his sermons with sallies of wit or flights of oratory. In the pulpit he was sedate, dignified, chaste, and tender, always comporting with the character of his calling."

Another transfer in 1854 was Peter F. Holtzinger. He came from the Cincinnati Conference, and was a native of Pennsylvania, born in 1816. He was converted when twenty years of age, and four years later moved to Ohio, where he entered the itinerancy in 1843. He remained in Iowa the rest of his life, which terminated in 1883. "He was an industrious Christian gentleman and a faithful pastor. While he did not blaze in the pulpit, in his intercourse with the members of his flock, and even in his relations with the world, he let his light so shine that men saw his good works, and not only respected him for his works' sake, but many, through his upright living, were led to embrace the truth which he preached."

Joseph Gassner was one of the eminent men

of that day. He came to Iowa in 1854, and was stationed at Old Zion, Burlington. He was of German parentage, and was born in Carlisle, Pa., in 1811. He was converted under the preaching of Samuel Clark, at Leesburg, Va., in August, 1829. He was licensed to preach, and entered the traveling connection under the presiding eldership of James B. Finley. His first appointment was Springfield, Ohio, as junior preacher, with Michael Marlay in charge. The third year of his ministry he was put in charge of Logan Circuit, in West Virginia, which was three hundred and seventy-five miles around it, and required forty-two days to travel it. There were at that time only three grist-mills in all that region, and corn was pounded in a mortar. Bears, panthers, and deer abounded, and all the rivers had to be forded. No one ever had a better opportunity of becoming familiar with the romantic side of the itinerant life. The following, written by Samuel P. Craver, missionary in Paraguay, is of interest:

“Away back in the thirties, Rev. Joseph Gassner was an itinerant preacher in Ohio, and at one time had among his parishioners Mr. Jesse Grant, a tanner, the father of General Grant. The itinerant, wishing a good pair of saddlebags, had them made of leather tanned by Jesse Grant, who was as persevering in tanning an ox-hide, as his son was in tanning Lee,

‘if it takes all summer.’ The leather was good, the man with the awl did honest work, and though the old circuit-rider’s constant companion did faithful service on several four weeks’ circuits in the Ohio Conference, as well as many two weeks’ ones in the Iowa Conference, the saddlebags retained their usefulness unimpaired till railroads superannuated them. Father Gassner completed fifty years of active service, and then superannuated. After his translation the saddlebags fell to the lot of his daughter, the wife of the writer, who prizes them as a precious heirloom of a glorious past.”

Like many of his contemporaries, Gassner did not have the training of the schools; but this lack was in great measure supplied by a wide acquaintance with theology and general literature. He was a constant reader, and bought many of the new books, which enabled him to keep abreast of the thought of the age. He was for many years a trustee of the college at Mount Pleasant, and he took deep interest in general education. His intellectual powers were retained until the physical gave way, and “the weary wheels of life stood still.” He died at Red Oak, Iowa, March 20, 1889. “His spirit was pure, childlike, and transparent, having at the same time the general typing of that heroic age which produced the Finleys and Cartwrights, and which laid in the West the founda-

tions of that splendid Church which has done so much for our land and for our own age.”

Cyrus Morey came from West Virginia in 1855. He had been in the itinerancy but four years, and had just completed the course of study and been ordained an elder. He was born in Green Bush, New York, April 16, 1816. He moved to Ohio in his boyhood, where he lived until maturity. In 1837 he was married to Elizabeth Martin, a noble Christian woman, through whose influence he was converted when he was thirty years old. He at once united with the Church, and was given license to exhort, which he used so faithfully and with such good success that in less than three years he was licensed to preach and admitted into the traveling connection. His work in Virginia was attended with many hardships; but he was blest with abundant fruit. Coming to Iowa, he was appointed to the Troy Circuit. He moved his family, consisting of a wife and five children, into a log house of two rooms, in which they lived until the cold weather made it uninhabitable. He then occupied two other rooms, which were so small that the chairs had to be put on top the bed while the table was being set. But success attended his labors, and before June he had a comfortable parsonage erected and was living in it. In his next charge he occupied an old blacksmith-shop until he could rally the people

and build a comfortable home. The next place there was no church-building; but before cold weather he had a good brick house of worship erected, and that winter he conducted a most gracious revival of religion in it. Revivals attended his work everywhere he was sent, and hundreds were added to the Church on all his charges. On September 13, 1869, he writes in his memorandum: "This makes my fifteenth year in the Iowa Conference. I have been present at all its sessions, and have received into the Church twenty-one hundred and forty-five members." He was in the active work fifteen years longer, and there is not a doubt that the results were as large as in the first fifteen. A few years before he retired, during a meeting he records: "The Lord seems to bless more than ever here, and such a revival I have never witnessed." His faithful wife was always with him in his meetings if possible, and his strongest support in all his evangelistic work. She was always with him at the Conferences, saving her money through the year that she might have something to give toward the benevolent causes at the annual gatherings. Her life ended July 15, 1888. Her husband survived her but a short time, dying in 1890. His last year in the effective ranks was spent as Conference evangelist, during which time he held several successful meetings. The last few years of his life he was an hon-

ored veteran, his sight and hearing having failed him.

Jesse Craig also came from West Virginia in 1855. He was born in Ohio in the year 1821, and entered the Pittsburg Conference in 1845. He did faithful service after coming to Iowa in the effective ranks until the year 1886, when he was placed on the retired list at his own request. Since that time he has been in the farther West, doing what he could to build up the Church on the frontier. He has always been recognized as a superior preacher, a good sermonizer, and strong in presenting the fundamental truths of the Word. As a revivalist he has been eminently successful. He is a man of rugged nature, refined by grace Divine, and has done much to "lengthen the cords and strengthen the stakes of" our Methodist Zion in Iowa. He has been living for some time in Pueblo, Colo., where he is passing down the declivity of time through a satisfactory old age.

A name not to be omitted from these records, is that of Lucien W Berry. He came to Iowa in 1854, having been elected to the presidency of the newly-chartered Iowa Wesleyan University. He was from Indiana, where he had presided for a number of years over the Indiana Asbury University, succeeding Dr. Matthew Simpson to that important position when he was elected to the editorship of the *Western Chris-*

tian Advocate in 1848. He was recognized in that day as one of the strongest men in the West. He was a native of Vermont, and was born in 1815. Beginning his career as an itinerant Methodist preacher at the early age of eighteen, he actually gave his life to the work, first as circuit-rider, then as presiding elder, and finally as an educator. After spending three years in Iowa, he accepted the presidency of the University of Missouri, at Jefferson City; but his labors there were brief. He was attacked with erysipelas, which was followed by paralysis, and he died in Cincinnati, Ohio, July 23, 1858. "He was a profound divine, a critical scholar, an orator of uncommon powers, and an eminently holy man."

A writer in the *Epworth Herald* recently gave some interesting reminiscences of Dr. Berry: "While preaching in Greencastle one morning he swept along with the might of a torrent until, as he reached the close, he began to recite, 'He dies, the Friend of sinners dies.' When he reached the last verse, 'Break off your tears, ye saints, and tell,' the effect was marvelous, and as he finished the whole congregation was literally overwhelmed, and for a few moments it was hard to tell whether we were in the body or out of the body. During a great revival in Greencastle, while he was president of Asbury University, he was invited to preach one night.

In his opening prayer he cried mightily to God, and laid hold on the hearts of the people. Sobs and cries and shouts were heard until he cried out, 'O Lord, let them come!' and about sixty persons, among them many students, rose from their seats or knees, and fell at the mourners' bench, crying for mercy. That prayer was sermon and exhortation together."

CHAPTER XIV.

Recruits to the Ranks. (1854-55.)

There have been holy men who hid themselves
Deep in the woody wilderness, and gave
Their lives to thought and prayer, till they outlived
The generations born with them, nor seemed
Less aged than the hoary trees and rocks
Around them ; and there have been holy men
Who deemed it were not well to pass life thus.

—*Bryant.*

It was in 1854 that David Donaldson was admitted on trial into the Iowa Conference. His father came to this State from Ohio in 1838, when the boy was ten years of age, and settled in Des Moines County. Here he was converted in early life and united with the Church, to the interests of which he devoted the energies of his life. He began to exhort in 1851, and the following year was given license to preach. By the division of the Conference in 1856 he fell into the Upper Iowa, where he was admitted into full connection, and where he traveled until 1865, when he returned to the original Conference. He continued a faithful and efficient minister of the gospel until he closed his labors at Salem, Iowa, in July, 1872.

The following account of his last days is from the pen of E. H. Waring, who was at the time

his presiding elder: "The solemn event which left his family and the Church in mourning came unexpectedly. On Saturday of his quarterly-meeting, the Quarterly Conference decided upon an improvement upon the parsonage. In the love-feast he referred to the many expressions of kindness and love shown by his people. 'I want to say,' said he, 'here in the presence of my presiding elder, that the lines have fallen to me in pleasant places, and truly mine is a goodly heritage.' The week following, he spent, in addition to his regular work, in securing means for the contemplated improvement. The next Sabbath he preached three times, and returned to his home considerably exhausted. On Tuesday he moved his family, and assisted in moving the parsonage to a new location, in which work he probably strained himself. That day he was seized with peritonitis, which from the first assumed a stubborn form. By Sabbath all hopes of his recovery had fled from the minds of his friends, and his wife asked him if he did not think that he was going to leave them. He did not seem conscious of the nearness of death, and replied: 'I think not; the Master has more work for me to do.' She repeating her apprehensions, he seemed to realize his condition, and said: 'Well, perhaps so. If it is so, I have two homes. I have a pleasant home here; but I have another home up yonder, and when the Master wills I

am ready to go.' In the latter part of the day his mind wandered, and he imagined himself in meeting, and was busied in preaching, exhorting, and dismissing the people. 'It is time to go, good people,' he said; 'it is time to leave.' Soon after, with the shades of the evening, the quiet of death gathered about him, and at nine o'clock, so quietly that the anxious watchers at his bedside could not tell the exact moment, his sanctified spirit took its flight to the other home."

Of the same class was George W Bamford. He was born in Indiana in 1824, and came to Iowa while it was yet a Territory. In his twenty-first year he was converted, and entered the itinerancy while a young man. Like many of his brethren of that day, he was a successful revivalist. But in the midst of earnest and successful work he was stricken down. While engaged in holding meetings, he was seized with hemorrhage of the lungs, which prostrated him; but after a rest he rallied, and resumed his charge while yet so feeble that he was compelled to sit down and rest during his discourses. He realized his condition, and was admonished that his labors were at an end; but he said to his friends, "I have reviewed the past, and it is well; the future is bright." His home was on the Crawfordsville Circuit, and he lived a little way from the village. One evening he went to town,

telling his wife not to be uneasy about him; but not returning at the accustomed time, the family became alarmed, and went in search of him. He was found between the house and barn, leaning against the fence; but his spirit had flown, returning to "God, who gave it." Of this man it was most truly said, "To the precepts of his preaching, he added the power of a blameless life."

Richard B. Allender was one of the recruits of 1854. He was born in McConnellsville, Pa., in 1816, and was reared in a Presbyterian home. At the time of his conversion in 1837, he felt it to be his duty to unite with the Methodists. Coming to Iowa in 1839, he settled on a farm in Jefferson County. The same year he was married to Miss Elmira Frazy, who had been a Christian from her childhood, and possessed all the qualifications requisite in the wife of an itinerant minister. Their humble cabin was the preaching-place for the early circuit-riders, and their resting-place in their long journeys. When her husband entered the active work, she was a prime factor in making that work an eminent success. She died in 1883, after five weary years of suffering.

For about fifteen years Allender served the Church in the capacity of a layman, filling the office of recording steward of the circuit for twelve years, at the same time being a local

preacher. His license to preach dated from 1842, and was signed by Henry Summers, presiding elder. At the breaking out of the Civil War he offered himself to the service of his country, and was appointed chaplain of the Twenty-second Regiment Iowa Volunteer Infantry. His health giving way, he was compelled to return home before the close of the war, and he was appointed postmaster at Knoxville. After recovering his health, he requested that he be made effective, and was given one of the hardest circuits in the Conference. The following sketch, published in the *Central Christian Advocate*, gives an account of the results of that year's labor:

“Among the many great revivals he was instrumental in carrying forward, that on the Attica Circuit will probably go into history as the most memorable. It was at the close of the Civil War, and things were at a low state on that charge, and it was difficult to find a man able for it, who was willing to take his chances for a support on it. Allender offered to take the field if he were appointed to it. His home was in Knoxville, the seat of the Conference in 1866, and Bishop Ames was the presiding officer. At the close of the Conference the name of Richard B. Allender was read off in connection with the Attica Circuit.

“The charge consisted of six preaching

places, and another was added during the year. These he supplied from his own home, which was six miles distant from the nearest, the farthest being twenty miles away. He did not hold any protracted meetings until after the winter holidays. A covenant-meeting was held on Christmas eve, at which a goodly number of members from different parts of the work pledged themselves to take higher ground in the Christian life. In January the revival campaign began at the head of the circuit. The meeting was held in an old United Brethren church, which was fast falling into decay. The floor was thickly carpeted with sawdust to keep out the cold, and the house was otherwise improved to make it comfortable. From the beginning the revival spirit prevailed. Old scores were settled inside and outside of the Church, the lukewarm were freshly anointed, backsliders were reclaimed, and inside of a month more than a hundred souls had found peace in believing. By this time the revival fire was spreading for miles around. The second meeting was held at Round Grove, a schoolhouse appointment that had been neglected for several years. The first service was held on Saturday evening, and the last one the following Thursday morning. So great had been the interest that sixty-five persons had been received into the Church. The house was small, and the people would begin to

gather long before meeting-time. Some would begin singing, then prayers would be offered, and sometimes the service would be under such headway that the preacher would simply present "the mourners'-bench," and it would at once be filled with weeping penitents. The meetings were carried to other appointments, where there were similar demonstrations. The result was, before the year was ended there were received into the Church about three hundred members, including some of the best citizens of that region, some of whom became able ministers of the gospel. A new church was built at Attica, a new society organized where there had been none, and the following year the circuit was divided."

His last year in the effective relation was spent at Agency City, and here was experienced the greatest revival in the history of that charge. The meetings lasted twelve weeks, and over two hundred souls were converted. He superannuated in 1879 on account of his wife's broken health; but supplied work near his home for some years after. He was a man greatly beloved by all who knew him. His style of preaching was hortatory, and yet when occasion demanded he would preach strong doctrinal sermons. He was of a cheerful disposition, and this spirit entered into his religious life. He was one of the "sweet singers of Israel," which was greatly in his favor as a revivalist. A firm be-

liever in the doctrine of "perfect love," he professed the experience for over forty years, and exemplified it in a consistent life. He served well his generation, and passed to a sweet old age, dying in 1898, when past the fourscore milestone.

Nelson Wells was received on trial this year. He was born in the State of Pennsylvania in 1825, and was first licensed to preach in 1852. After spending about thirty years in the active work, he was forced to retire on account of impaired health. His ministry was always crowned with blessing on the people whom he served. He was a superior sermonizer, his discourses abounding in simple, interesting illustrations. At one place where he preached complaint was made that his preaching was too deep to be understood by the common people. At the first opportunity he explained to his audience that it was his business to present the truths of the Word in as plain language as possible, and he would not be held accountable for their lack of power to comprehend them. He never failed to interest the thoughtful, and has succeeded in some of the most important and difficult fields of labor in the Conference. He still lives (1900) at Mount Pleasant, Iowa.

Of those entering the Conference in 1855, four remained until their work was done. They were, Thomas D. Boyles, George W Friend,

William Poston, and James Haynes. The last named is still living at this writing (July, 1900), and is an honored veteran in the Conference. He was born in West Virginia in 1826, and began preaching the year he entered the Conference. After seventeen years of most efficient service as pastor and presiding elder, he retired from the active work, and has been living most of the time in Omaha, Neb. He has been highly esteemed as a minister of the gospel and for his many estimable qualities as a man. He is a good writer, and has frequently written for the Church papers, as well as the secular press. His recent "History of Methodism in Omaha" is a valuable acquisition to the literature of Methodism in the West.

Thomas D. Boyles died after traveling eleven years. He was a native of Virginia, born in 1817. His conversion occurred in 1839, soon after which he was given license to preach, in the use of which he supplied work under the presiding elder a number of years before entering the itinerancy. He came to Iowa in 1852. He is described as "an eminently practical preacher, seeking not his own, but his Father's glory, and as son in the gospel obedient to the voice of the Church, he went without a murmur to his appointments." His last words to his broken-hearted wife and children were, "Weep not for me; all is well."

George W. Friend spent eighteen years in the Conference. He fell during the second year of a very successful pastorate at Lexington, under an attack of typhoid-fever. He also was a Virginian, born in 1818, and converted in his nineteenth year. He was thirty years old when he began preaching. "He was not a brilliant speaker; but calm, forcible, clear, and logical, sound in doctrine, and having the confidence of all who knew him. He enjoyed the blessing of perfect love, and fully exemplified it in his deportment everywhere, and died with his faith and love strong in God."

William Poston was another Virginian, born in 1825, who entered the Conference this year. He went into the army in 1862, and served as chaplain of the Eighth Iowa Infantry. He was able to do but little ministerial work after returning from the service of his country; but sustained a non-effective relation to the Conference as long as he lived. One who was intimately associated with him says: "As a pastor he was beloved, as an army chaplain he was held in the highest esteem by the men of his regiment, as a Christian citizen he commanded the respect and confidence of those among whom he spent his last days." He died at Wellman, Iowa, December 11, 1895. He was a patient sufferer for months before his death; but a little while before the end came the look of pain passed away,

and the light of peace glowed upon his face, and he exclaimed, "My spirit is going home."

The following incident of his army life will serve to illustrate the firmness of his character: "While on one occasion he was preaching behind the breastworks at Vicksburg, a Minie-ball from a Confederate sharpshooter struck the ground within ten feet of where he stood but not a muscle of his face twitched, nor was there the slightest tremor in his voice. He maintained the most perfect self-command throughout the entire sermon."

CHAPTER XV.

The Upper Iowa Conference. (1856.)

“ When the Lord turned again the captivity of Zion,
We were like them that dream ;
Then was our mouth filled with laughter, and our tongue
with singing ;
Then said they among the heathen,
The Lord hath done great things for them.
The Lord hath done great things for us ; and we are glad.”

THE year 1856 marks an era in the history of Iowa Methodism, the Church having been prospered to the extent that it was thought expedient to divide the territory occupied by it. The privilege was granted by the General Conference that year, and accordingly a line was drawn across the State from east to west, beginning at Davenport. The boundary-line was more definitely defined in later years. The Upper Iowa Conference was thus formed, and the original Conference territory was reduced by more than one-half. From fourteen districts it was reduced to nine; the preachers from 159 to 119, with a corresponding reduction in the rank and file of the Church membership. The new Conference was organized with forty-five original members, to which number there were added ten admitted into full connection, and fif-

teen received on trial, making a total of seventy preachers receiving appointments at the first meeting of the Conference, which was held at Maquoketa, August 27, 1856, Bishop E. S. Janes presiding, and Landon Taylor secretary.

Among those comprising that pioneer body were some of the veterans whose names have already been mentioned in these sketches. There are others whose lives would make as interesting reading: A. Bronson, who had entered the itinerancy in the Wyoming Conference as early as 1836; Thomas Moore, who began in Iowa with the men of 1854, and who ended his labors in 1877, at the age of forty-four; Rufus Ricker, of the men of 1851, who, after a long and useful career, fell asleep November 22, 1896; J. R. Cameron, C. M. Sessions, A. C. Critchfield, J. Montgomery, J. F. Hestwood, I. Newton, J. M. Riddington, and Elias Skinner, men of the early fifties.

Alcinus Young was a veteran of the Conference. He came to Iowa in 1846 from the Pittsburgh Conference, which he joined in 1830. He had much to do with opening the work along the Iowa and Cedar Rivers, and as pastor and presiding elder did much to give form and permanency to the Church in these regions. "His privations were many, and his labors arduous. The Iowa City District, when he presided over it, extended from the mouth of Cedar River to

the northern boundary of the State, including all the settlements on both sides of the rivers named. Roads were unmade, streams were unbridged, settlements far distant from each other, and all the hardships of the itinerant ministry were endured." The last appointment which he received was that of Conference missionary. He died at Marion, Iowa, March 30, 1876, having passed his fourscore years.

Others prominent in laying the foundation of our Church in Iowa have been the following:

John C. Ayres was born in Berks County, Pa., in 1804. He was converted in 1823, and united with the Methodist Episcopal Church in Phillipsburg in 1824. He began his ministry in 1827, in the Pittsburg Conference. After spending about twenty-eight years in the Pittsburg and the Erie Conferences, he came to Iowa in 1854. He was stationed the first year in Mount Vernon, the seat of the new pioneer institution of learning, Cornell College. Here he remained two years, and in 1856 became one of the original members of the Upper Iowa Conference. His first appointment in the new Conference was to the charge of the Davenport District, and after serving in that capacity four years he was transferred to the Vinton District, where he remained another four years. His last appointment in the regular work was Spring Creek, where he served in 1865, superannuating at the

close of that year, but filling work as a supply the year following. His active ministry extended over thirty-nine consecutive years.

He was a member of three General Conferences, 1840, 1848, and 1860, and was recognized as an ecclesiastical lawyer of great ability. "None knew the Discipline better than he, and none obeyed it more implicitly."

After his superannuation he removed to Osborne County, Kansas, where he spent the rest of his life, and where he died at his home in Bristow, July 13, 1899, at the remarkable age of fourscore and fifteen, retaining his vigor of mind till the last.

His was a remarkable career. His work was largely that of a pioneer, first in the Pittsburg and the Erie Conferences, and later in Iowa as pastor and presiding elder, closing in Kansas, where as a veteran his work was useful and highly appreciated. "His ministry was marked by gracious revivals, and his life by a steady growth in favor with God and man.

His faith in God was the implicit trust of a little child, and his waiting for the end the restful patience that comes from the full assurance of faith." He was a Methodist preacher for over seventy-two years.

Richard W Keeler was one of the original members of the Upper Iowa Conference, coming that year by transfer from the New York Con-

ference, where he had entered the work of the itinerancy in 1845. He is referred to by his biographer as "one of the most conspicuous figures in Iowa Methodism." He was the son of a Methodist preacher, who was a member of the New York Conference. He was born in Columbia County, New York, in February, 1824. At the age of thirteen he made a public profession of faith in Christ, and united with the Methodist Episcopal Church. He was licensed to preach the same year that he entered the itinerancy.

His first charge in Iowa was Davenport Station; but before the close of a year in the pastorate he was elected president of Cornell College, and at once assumed the duties of that position. He had the honor of graduating the first class from that institution, which was done in 1859. In the fall of 1859 he became principal of Epworth Seminary, where he remained five years. In 1864 he was appointed presiding elder of the Davenport District, and at the close of a four years' term he was stationed at Cedar Falls. His subsequent appointments were Davenport, Charles City District, Dubuque District, Fayette, and Toledo. From 1884 till 1890 he was Dean of Theology in Central Tennessee College, at Nashville, Tenn. Following this until the time of his superannuation in 1895, he was Lecturer on the English Bible in Upper Iowa University.

For nine years Dr. Keeler served his Conference as secretary, and three times represented his brethren in the General Conference. He was a man of fine build and courtly bearing, and impressed his personality upon those with whom he associated, but more especially upon those who came under his tutorage or his pastoral care. He was the real historian of the Conference, and his semi-centennial sermon, preached in 1895, and printed in the Minutes, is full of valuable reminiscences. A sermon preached by him on the anniversary of American Methodism in 1884 was also ordered printed in the Conference Minutes. At the first Methodist State Convention, held in Iowa City in 1871, he read an historical paper, which has been of great value in the preparation of these sketches.

After his superannuation, he retired to his quiet home in the city of Des Moines; but he was destined to enjoy the comforts of his earthly home but a little while. About two years after this, while spending the summer at his cottage in the beautiful summer resort at Clear Lake, he was stricken with paralysis, which was followed a year and a half afterward with another stroke, making him a constant sufferer the last two years of his life. But he was calm in the midst of it all, and waited patiently for the end as a time of great deliverance. He said, "I do not know that my work will ever be any more

done, or better done, than now." Among his last words was the prayer, "Lord Jesus, come quickly." He died August 17, 1899.

"He was a man of large thought, of large conception, of large sympathy. In the days of his strength he was a preacher of great power. He had a breadth and reach of thought and expression that was a great intellectual stimulus to his hearers. A sermon of his was often like the Jordan when it overflows its banks."

Stephen N. Fellows has been identified with Iowa Methodism since 1856, when he became one of the charter members of the Upper Iowa Conference. He was born May 30, 1830, in North Sandwich, New Hampshire. He came with his parents to Dixon, Ill., in 1834. By the death of his father in 1840 the family was left in reduced circumstances, and he knew what it was to struggle with the adverse influences of the world; but at the age of eighteen he entered the Rock River Seminary, at Mt. Morris, Ill., where he pursued a preparatory course of study, and in 1851 he became a student in the Asbury University at Greencastle, Ind., from which he received his degree in 1854, and where he taught Latin and Mathematics for a year or two. After coming to Iowa he became a professor in Cornell College, where he taught for six years. In 1867 he was elected to the chair of Mental and Moral Science in the Iowa State University at

Iowa City, which position he held for about twenty years. Since that time he has been filling some of the principal appointments in his Conference, and is widely known as one of the ablest men in Western Methodism. He has everywhere been closely identified with the temperance movement in Iowa, and, like some of his brethren, has known what it was to suffer loss for the cause of humanity.

Stephen H. Henderson was another man who has an interesting history. He was a native of Tennessee, born March 4, 1829, and came to Iowa in 1845. He first began the practice of law, devoting himself to that calling until the date of his conversion in 1857. He at once felt his call to the ministry, was given license, and entered the ministry in the Upper Iowa Conference the same year. For twenty years he did most efficient service in Iowa, eight years of which were spent as presiding elder. In the War for the Union he entered the army as captain of Company A, Twenty-fourth Iowa Infantry. Near the close of the war he was appointed colonel of the Forty-fourth Regiment. He was in the thickest of the fight in the battle of Champion Hills, and out of seventy-six men at the opening of the engagement only sixteen were left to answer to roll-call. He was at the siege of Vicksburg also, and everywhere he showed himself a brave soldier, a true lover of

his country. These same traits of the true soldier he carried with him in every battle for the right. In 1878 he transferred to the Nebraska Conference, and was stationed at Lincoln. He spent the rest of his days in Nebraska, his last appointment being Cambridge, West Nebraska Conference. He died in Lincoln, April 15, 1899. "He was an able minister, and gave his congregations the old rugged doctrines of the Bible. He did not preach simply to please, but to save the people."

William Brush became identified with Iowa Methodism in 1858. He was born in New Fairfield, Conn., February 19, 1827. He entered Amenia Seminary as a student, and while there was converted in his nineteenth year. In 1846 he was a student in Wesleyan University, after which he spent three years at Yale College, where he received his degree. He began his ministry in the New York Conference in 1851, where he preached until he came to Iowa. In 1859 he was elected president of the Upper Iowa University, at Fayette, where he remained for ten years, laying broad and deep the foundations of education for the Church in that part of the State. After retiring from that position he resumed pastoral work until 1875, when he responded to a call to a needy field in the South, and was appointed presiding elder in the West Texas Conference, and he remained in that work

for eight years. Returning to Iowa, he finally became a member of the Northwestern Conference, a member of which he died in 1895. Dr. Brush was one of the representative men of the Church, and his work, chiefly as a pioneer, will remain. He was a member of four General Conferences. His son, Dr. F. E. Brush, is an able minister of the Word, and at present a member of the Iowa Conference.

J. M. Rankin was an original member of the Upper Iowa Conference. He began his itinerant labors in the Pittsburg Conference in 1846, where he preached for nine years. He was well known as a wise master-builder among the Methodist hosts in Northern Iowa until he retired from the effective ranks in 1880. His home is in Webster City.

George W. Brindell was from the Philadelphia Conference, and became a member of the Upper Iowa during its formative period, and continued in the effective ranks until called to lay his armor by in 1897. He was sixty-six years old when he died. He was a saintly man, an able minister, and did much to bring the Church up to higher ground in experience and life.

F. C. Wolfe was received from the Cincinnati Conference in 1857. His ministry dates back to 1854. He was effective until 1887. He died in Madison, N. J., January 15, 1900, whither he had gone to spend the winter with his daugh-

ter, the wife of Professor Smith, of Drew Theological Seminary. He had served the Church as pastor and presiding elder. "He was an instructive preacher, a devout Christian, and a man of fine social qualities."

But time would fail us to tell of all the able and worthy men who became identified with this Conference prior to 1860, and therefore are to be recognized among the makers of Methodism in Iowa. Of the dead, we may mention Samuel M. Fellows, William Smith, I. K. Fuller, H. W. Beach, Samuel Y Harmer, A. G. Woods, W F. Paxton, all of them "mighty hunters before the Lord;" of the living (1900), B. C. Barnes, H. S. Church, W Cobb, R. N. Earhart, S. G. Gossard, H. W Houghton, E. W Jeffries, W Lease, W E. McCormac, C. F McLein, F. X. Miller, and W Young, men of "whom the world is not worthy," who have gone from place to place building up the walls of our Methodist Zion, some of them worn out in the work, others still numbered with the effective men of the Conference.

But the veterans are falling, and before these records see the light, doubtless some of them will be singing the triumphant song with the redeemed hosts of God's elect.

"O what are all my sufferings here,
If, Lord, Thou count me meet
With that enraptured host to appear,
And worship at His feet?"

CHAPTER XVI.

Self-Made Men.

“ For you see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called ; but God hath chosen the foolish things of the world to confound the wise ; and God hath chosen the weak things of the world to confound the things which are mighty.”—*The Apostle Paul.*

THE loss sustained by the old Conference by the division of 1856 was, to a great extent, compensated for by the accession of some strong men from the East. Some of these were men of large experience, and well known to the Church at large. The foremost of these was Dr. John H. Power, who arrived in the fall of 1856 as a transfer from the Kentucky Conference. He was a native of the State of Kentucky, born in 1798. He was not reared in a religious home, and yet as early as his seventh year he was the subject of religious impressions ; but in the absence of instruction he traveled on in darkness until his twentieth year, when he again became powerfully awakened by the Holy Spirit. For nearly a year he struggled toward the light. At last he received the assurance that his sins were pardoned, and he began at once to say to all, “ That which we have seen and heard, declare we unto you.” By the consent of his parents

he erected a family altar, and soon rejoiced in their conversion; and one after another his brothers and sisters were led to accept of Christ. In 1819 he united with the Church, which he served so long and faithfully, and two years later he was given license to preach and admitted into the Kentucky Conference. He was well calculated to endure the hardships of the itinerancy, as he had a strong physical frame which was fully developed by the labors of the farm and blacksmithing. His early educational advantages were very limited, he not having even the benefits of the common school, excepting a few months when he was but seven years old, having then to walk six miles to avail himself of them. But believing it possible to rise above all discouragements, he undertook the task of preparing himself for the duties of life. How well he succeeded, let the sequel bear witness.

He at once commenced a systematic division of his time, devoting certain hours to study, and notwithstanding the difficulties under which an itinerant preacher labored seventy-five years ago, at the age of forty he had acquired a liberal education, including Greek and Hebrew. He also completed a course in law, with no other end in view only that he might be able to meet every demand that might be made upon him as the servant of the Church. He served as pastor eighteen years, and as presiding elder for

twenty-eight years. In 1848 he was elected one of the Agents of the Western Methodist Book Concern, where he remained until 1852. He represented the Church in eight General Conferences, and at one time lacked but a single vote of being elected to the general superintendency. For a number of years he was a valued member of the General Missionary Committee.

As an author he held a reputable place. Besides his able contributions to the periodical literature of the Church, he wrote several books which had an extensive circulation, some of which are classics on the subjects treated: "Domestic Piety," "Power on Universalism," "Letters to Dr. Smith on Slavery," and "Doolittle and Power," were his most popular works. At the last session of his Conference that he was able to attend, he by appointment preached a sermon on "Roman Catholicism," which was a superior production, and deeply impressed all who heard it.

For fifty-two years he was never absent from a session of his Conference, and was always present at roll-call. The same promptness characterized his life in every place he was called to serve. For more than thirty years he was a trustee of some literary institution of the Church, and was deeply interested in general education, and watched with apprehension the perils which at times threatened our common

schools. In 1853 he received the degree of Doctor of Divinity from the Ohio Wesleyan University, an honor most worthily bestowed. As a preacher he held a place second to none; for logical clearness, his sermons were models. He was a prudent legislator, and a noble defender of the doctrines of the Church which he served. During his life he preached nearly fifteen thousand times, and rode on horseback more than four times the distance around the globe.

His religious experience was uniform. It was as the shining light, that "shineth more and more unto the perfect day." His last work was done in South Street Church, Burlington. He entered upon his labors with as much fervency and faith as ever in all his ministry; but while the inner man was strong and increasing, evidently the outer man was wasting. His oft-expressed desire that "he might cease at once to work and live" was granted. On the Sabbath preceding his death he filled his appointments, riding ten miles and preaching three times. He retired weary in body, but joyful in spirit. On Monday he met the ministers of the city in their meeting, and reported his work, noting the improvement in his health; in the evening he preached, and retired in his usual health. On Tuesday morning he was stricken with a nervous chill, which was followed by congestion of the left lung. He continued to get worse, and

the following Sabbath morning, just before the dawn, his triumphant spirit took its flight to God, who gave it. His last words were, "Tell my brethren of the Conference that I fall at my post, enjoying peace with God through our Lord Jesus Christ; all is well." That was January 25, 1873.

The following year (1857) the Conference was strengthened by the accession of one of the strongest men of Methodism in that day, Dr. Charles Elliott. He came to accept of a professorship in the Iowa Wesleyan University, and the next year was elected to the presidency of the institution. For twelve years the Conference had the honor of his name upon its roll and the benefits of his mature experience. He was an Irishman, having been born in County Donegal, May 16, 1793. He came to America in 1816, in company with his mother and her fatherless children. Settling in Pennsylvania, he worked on a farm and taught school, by every honest means in his power helping to keep the wolf from the door. His education had been obtained in the old country, first in the common schools, and then by private study, in which he succeeded in mastering the course pursued in the Dublin University. He is said to have been the master of seven different languages when he came to America. At an early Eastern camp-meeting, after some hesitancy the Irish boy was

put up to preach, and the result was a surprise to all. He had been converted when but a lad, and was a local preacher when he came to this country. In 1818 he was received into the Ohio Conference, and was placed upon a large circuit. We soon find him a missionary among the Wyandot Indians; a little later an instructor in one of the Eastern colleges; then a stationed preacher, and a presiding elder. He then was elected editor of the *Pittsburg Conference Journal*, where he staid three years. Then he was elected editor of the *Western Christian Advocate*, which position he held for sixteen years. Soon after coming to Iowa he was appointed to edit the *Central Christian Advocate*, which was then struggling for an existence, at the same time holding the place of president of the college at Mount Pleasant. He did valiant service with this pioneer paper during the days of the Civil War, and gave it a prestige it has never lost. He was a strong writer, and besides his editorial work put out several books which are of permanent value. His greatest book was the one entitled "The Delineation of Roman Catholicism," which is said to be "unrivalled in the English language as a storehouse of facts and arguments drawn from original sources and worked out with care and accuracy." He also wrote "A Life of Bishop Roberts," "American Slavery," "Value of the Soul," "Modes of Baptism," "Indian

Reminiscences," and "The History of South-western Methodism." He was a broad-minded man, with a true missionary spirit, with "a warm and loving heart, which was always aspiring to do good to his fellow-men." He had a special interest in those countries which were being trodden down by Roman Catholicism, and he offered himself as a missionary to take the pure gospel to the "Eternal City." This privilege was denied him; but as soon as the Church became able to send a man, his mantle fell upon one who had married his daughter, and had been trained in the college over which this renowned servant of God presided. Dr. Elliott died January 6, 1869, at Mount Pleasant, Iowa. His closing hours were full of "calm joy and peace."

In 1858, Dr. Adam Miller became a member of the Iowa Conference by transfer from the Ohio, where he entered the traveling connection in 1831. He was born in Maryland in 1810, and crossed the Alleghanies and came to the West when it was an almost unbroken wilderness. The following, taken from the *Epworth Herald*, is of more than local value. His home is in Chicago, and he called at the *Herald* office on the ninetieth anniversary of his birth. He said:

"In 1831 I was received into the Ohio Conference. After I had labored for several years on different circuits, there was a call made by

some of our Church papers for a German preacher to meet the wants of the thousands of Germans coming to this country. This wakened up in me a desire to study the pure German language, and prepare to preach to the native Germans coming to this country. About this time I heard of a young man by the name of William Nast. I was told that he was a highly-educated man, but in deep distress of mind. I at once made up my mind to find him if possible, and thought he might finally be the man the Church was looking for to enter this open and inviting field. After traveling several hundred miles I found him, and took him with me to my circuit in Western Virginia. Here was the dawn of our German missions, which furnish some of the brightest pages of the history of the Methodist Episcopal Church."

Dr. Miller has written some good books, mostly scientific works, his astronomical researches having few if any superiors. He was a member of the Iowa Conference about twenty years, only a few of which he was able to do effective work. At ninety years of age he was "still vigorous in body and mind, standing erect, and able to commit to memory whole pages of poetry or prose, and recite them without a break."

CHAPTER XVII.

Representative Men of 1856.

I would not sigh for wordly joy,
Or to increase my worldly good ;
Nor future days nor powers employ
To spread a sounding name abroad.
'T is to my Savior I would live,
To Him who for my ransom died ;
Nor could all worldly honor give
Such bliss as crowns me at his side.
His work my hoary age shall bless,
When youthful vigor is no more,
And my last hour of life confess
His dying love, his saving power.
—*Philip Doddridge.*

THE year that the Conference was divided, there were a number of young men admitted on trial into the parent Conference, who were valuable accessions to the working force of Iowa Methodism. One of these was George N. Power. He was the eldest son of Dr. John H. Power, and was born in Portsmouth, Ohio, in 1829. He was converted in childhood, and after enjoying the advantages of the public schools in the towns where his father preached, he secured the benefits of a higher education in the Ohio Wesleyan University at Delaware. He was licensed to preach in 1853, at Cincinnati, Ohio. His first appointment was Burris City, a now

deserted spot on the banks of the Iowa River, where that stream empties into the Mississippi. The remaining thirty-five years of his life he was an effective preacher in the Iowa Conference, his last appointment being Keokuk, First Church, after a six years' term on that district. Besides filling many of the leading pulpits in the Conference, and besides the last district he presided over, he had been on the Muscatine and the Oskaloosa, and he was a model presiding elder, a man who was always welcomed to the homes of the people, and homes were made better by his presence. In 1875 he was elected secretary of the Conference, and re-elected for sixteen years consecutively to the same position, and his work in the office was well and faithfully done in every respect. For more than a quarter of a century he was intimately associated with the Iowa Wesleyan University, either as visitor or trustee, and much of its success was due to his wise counsels. He manifested a real interest in the institution, by providing for some of its needs in his will. Twice he was a member of the General Conference, and several times was elected as reserve delegate. In the prosecution of his labors as pastor and presiding elder he allowed nothing to hinder him from reaching his appointments, and would brave the severest storms rather than disappoint a congregation. His physical frame was not sufficient for the

constant stress brought upon it, and he fell in the midst of his work. He died October 26, 1892, in Keokuk, Iowa. His intimate friend, Dr. C. L. Stafford, writes of this last event:

"I called at his bedside on Thursday before his death, and then arranged to spend the Sabbath and fill his pulpit. At the close of the Sabbath evening service I spent some time with him, and as far as he had strength we conversed about the possibilities of his recovery. True to his devoted, untiring spirit of work, he expressed himself as anxious to live if it were the Lord's will; but added, 'If the Lord wills otherwise, I am ready, for he knows best.' When told the next morning that he could live but a few hours, he replied that there were a few things relating to business he wanted to arrange, and then he was ready to go, and then exclaimed, 'What a blessed thing it is at such a time one does not have to get ready for both worlds!' When it was told him that the brethren of the District Conference were praying for him, he said, 'Tell my brethren that I am just waiting my Heavenly Father's will; with that I shall be satisfied, for he makes no mistakes.'"

On August 12, 1856, just before starting to Iowa, he was married to Miss Matilda Brown, who became not only a helpmeet to her husband in the home and his work as a minister, but she was also an able representative woman in Iowa

Methodism. She had been converted while engaged in teaching in the schools in Cincinnati, and there united with the Methodist Episcopal Church. Ever after, all her energies were devoted to the cause which she had espoused. She was one of the first to begin organizing the women of the Church for Christian work, and this came finally to engage her whole attention. She began forming Auxiliaries of the Woman's Foreign Missionary Society in 1870. The last eight years of her life she was Conference secretary of the Society, and although a constant sufferer, she wrote hundreds of letters and traveled many weary miles in the interest of this work, which lay so close to her heart. "As a presiding officer she was self-possessed, considerate, and winning; as a counselor she was wise; as a friend she was to be trusted; as a wife she was devoted; as a Christian she was consecrated and laborious, and it may truthfully be said of her, 'She hath done what she could.'" Her death occurred in 1890, two years before that of her husband.

Another representative man who entered the Conference on trial this year was John T. Simmons. He was a native of Delaware, born in 1829, and was at the time about twenty-five years of age. He had been denied many of the advantages enjoyed by some of his classmates; but in a few years he stood in the front rank in the

Conference, filling some of the most responsible positions. While still a young man the war broke out, and he was appointed chaplain of the Twenty-eighth Iowa Infantry, and did valiant service in the cause of his country. As in his country's service, so has it ever been in the higher service of the Church. He has been ready for any emergency which confronted him in pursuing his beloved calling. As a pastor he always looked after the material as well as the spiritual interests of the Church. Whenever he undertook to raise money, it was done. At the close of his first service in a prominent station, he said: "Brethren, when I was a boy my father had a sugar-camp, and it was my business to carry the water to the kettles. I kept stumping my toe and spilling the water. Father said to me, 'John, why do n't you dig out that stump?' I dug up the small stump in a hurry, and had no difficulty in getting the water safely to its place without wasting it. Now, I find a stump here in my way, and I propose to take a few minutes this morning and pull it out." He went on to state that it was a small debt for contingent expenses, and before dismissing the congregation it was removed. He never allowed himself to fall into ruts, and adopted methods suited to the needs of the people with whom he was associated. As a presiding elder, he is remembered by the pastors of his districts as one who saved them many

a dollar of their salaries by his wise suggestions at the Quarterly Conferences and special efforts in the great congregations. He was looked upon by some as eccentric; but if so, it was the eccentricity arising from an independent and conscientious spirit. He was a strong advocate of prohibition, and when the amendment campaign was under way in Iowa he was presiding elder of the Keokuk District, which gave him a good opportunity to plead the cause of the home against the saloon. He always gave one full service to the subject at each quarterly-meeting, besides making addresses and holding discussions through the week. When the issue was taken up by the Republican party, he was employed to canvass a part of the State, this being at a time when he sustained a supernumerary relation to the Conference. Humorous, pathetic, and at times eloquent, it was no trouble to hold an audience. As agent for the college he succeeded in raising a twenty-thousand-dollar endowment, and has done much other work entitling him to a place among the worthies. After thirty-four years in active service, he retired to his home in the city of Ottumwa. He was a member of the General Conference of 1872.

At this Conference, Almond W Stryker was readmitted on his certificate of location from the Indiana Conference. He was born in the State of Indiana in 1822, and became an itinerant

preacher in 1850. After twenty years in the effective ranks in Iowa, he retired to the quiet of farm life, and is spending his last days at his home near Victor, Iowa County. His faithful companion, who had shared in the early struggles of pioneer life, passed to her rest in 1891. Three sons were given to the ministry, one of them, Willey R., being a prominent member of the Iowa Conference.

Amos Bussey was also received at this Conference on a certificate of location from the Indiana Conference. He was born in Trumbull County, Ohio, November 20, 1806. He was licensed to preach in 1833, and began his itinerant ministry in the Erie Conference the same year. He broke down in 1860, and was compelled to give up the work of a traveling preacher. He moved to Oskaloosa, where he died in 1865. "Tell my brethren," he exclaimed with his departing breath, "that I die in hope of heaven, like any other poor sinner saved by grace," and calmly fell asleep.

W. J. Spaulding came to Iowa in 1856, and his name was enrolled in 1870 as a member of the Conference. He was a professor in the Iowa Wesleyan University, and he continued his work in connection with that institution for about twenty years, the latter part of the time occupying the president's chair. Resigning that position he entered the pastorate, and did effective

work for a number of years, and finally taking a supernumerary relation to the Conference. Dr. Spaulding was born in New Jersey in 1827, and entered upon his life-work in the Indiana Conference in 1854. He is a cultured gentleman, a finished scholar, an able instructor, and an eloquent preacher. His home is in Mount Pleasant (1900).

Henry Crellen was one of the men received on trial this year. He was a native of Philadelphia, Pa., was converted in Ohio when twenty years old, and had come to Iowa in 1854, and was soon after licensed to preach. He is mentioned as an eminently practical man, and retiring in his habits to a fault; a good student and an earnest preacher; a zealous defender of the faith, and an affectionate and faithful pastor. After ten years of self-denying labor he fell at his post, dying on New-Year's day, 1867. A week before his death he settled all his temporal matters, and then calmly repeated the Twenty-third Psalm. One who was with him asked him if he had any message for the brethren of the Conference. He answered: "Yes; tell them that I can look over the ten years of association with them without a regret. . . . Tell them I am ready to be offered; my work is done; can I say, 'Well done?' Yes. God knows that I have desired to do his will. O, the riches of his grace! He is my Comforter; I shall fear no evil."

CHAPTER XVIII.

Typical Men of '57.

His only righteousness I show,
His saving truth proclaim ;
'T is all my business here below,
To cry " Behold the Lamb !"
Happy if with my latest breath
I may but gasp His name ;
Preach Him to all, and cry in death,
" Behold, behold the Lamb !"

—*Charles Wesley.*

ONE of the most promising young men admitted this year was George W Conrad; but his life-work was very brief, as he died during his third year in the Conference. His earnest life and triumphant death made a deep impression, and were long remembered. He was a native of Indiana, born in 1836, and was born again when but fifteen years of age. He was well educated, and had experience as an exhorter and local preacher. At the close of his second year in the Conference, the latter part of which was spent in Keokuk, the condition of his health was such that he was compelled to ask for a supernumerary relation; but he accepted work as a supply on the Winchester Circuit, where William C. Shippen was the preacher in charge.

Reluctant to yield to the invasion of disease,

which was making inroads upon his physical frame, he remained at his post as long as possible. But soon all hope that he could live was gone, and he said to his colleague: "I know that I shall not live long, or rather I shall soon change my manner of living. I am gradually losing hold of this world, and anxiously looking forward to my future home." His last message to his brethren of the Conference was: "Preach Jesus and the resurrection. O, tell them that I have a view of my Savior's glory!" At a time when he supposed that he was dying there came a mental struggle. He had thought that he would shout in his closing hours on earth; but he said: "This is a test, and I must meet it. I shall pass through it. I have faith in Christ, and shall triumph." This proved true. When the final hour came he repeated the stanza,

" Happy if with my latest breath,
I may but gasp His name."

And when he came to the last line, although he had not been able to speak above a whisper for several days, he raised his emaciated hand and repeated in full tone of voice,

" Behold, behold the Lamb !"

Throughout the day he was constantly praising God, and when he became blind to this world he said to his wife, who was holding his hand,

“Bless the Lord; although I can not see, I can feel;” and thus he continued in ecstasy until he could speak no more, and his sanctified spirit returned to God. That was April 28, 1860. At his request, the following inscription was placed upon his tomb: “Rev. George W Conrad, ‘a sinner saved by grace.’ ”

In the same class was Amos S. Prather, a native of Indiana; but who had lived in Iowa from the time he was a boy, his father being an early settler in Jefferson County. He was converted in early manhood, and prepared himself for the ministry in the Mount Pleasant Collegiate Institute, then under the care of Professor E. W. Grey. He graduated from the institution after it had become the Iowa Wesleyan University, and was presided over by Dr. Lucien W. Berry. While in college he was licensed to preach in 1854, and the year that he graduated he was employed by Dr. John H. Power to travel the Dodgeville Circuit. The autumn of the same year he was received into the Conference, and continued a faithful and successful itinerant until April 1, 1873, when, at Birmingham, Iowa, “he ceased at once to work and live.”

His biographer says: “Brother Prather never aspired to brilliancy in the pulpit; solid truth was the weapon upon which he relied for victory. Metaphysical often, but never obscure, his hearers felt that he was always dealing out and illus-

trating plain truth, whether they heeded it or not. He impressed every one that he was an honest man, and intent upon his work. In the midst of special work, which had been continued in all parts of his field, he was compelled to yield under the weight of labor and the blight of disease; but he fell as falls the hero—a conqueror even in death. Trying to cheer his companion in view of her anticipated loss, he said: ‘If I am to leave my work now, I know there is a glittering crown for me in heaven.’” His death was triumphant.

James H. McCutcheon was this year received into the Conference on his certificate of location from the Ohio Conference, where he had been a traveling preacher for sixteen years. He was of Irish descent on his father’s side, and was born in Greenbrier County, Virginia, July 1, 1812. For a number of years he was the subject of deep conviction for sin, and was converted at a camp-meeting which was held in Nicholas County, in his native State, July, 1834. His ministry began in Virginia, with O. C. Shelton as colleague. His early ministry is referred to by Jacob Young in his autobiography. After coming to Iowa he remained but four years in the effective list of the Conference. He moved to a farm in Lee County, where he served the Church in a variety of ways as he was able, often preaching when called upon until the year 1886.

When no longer able to attend to the duties of the farm he took up his residence in the city of Keokuk, from which place he passed to his heavenly home, November 24, 1890. His last words were: "The fear of death is all gone. Glory, hallelujah! O death, where is thy sting? O grave, where is thy victory? Thanks be unto God, who giveth us the victory through our Lord Jesus Christ!" Having been able to accumulate considerable of this world's goods, he was a liberal contributor to the benevolences of the Church, and remembered the needs of the Missionary Societies in his last will and bequest.

A most valuable accession was made to the Conference this year in the person of Edmund H. Waring. He was a transfer from the Baltimore Conference, where he had been received in 1850. He was born in England, and has many of the traits of the typical English character. Among the earliest charges served in Iowa were Des Moines, Keokuk, and Oskaloosa, and in each place most gracious revivals of religion occurred. All his effective ministry has been in the pastorate, with the exception of a term as presiding elder on the Mount Pleasant District. In 1859, two years after coming to Iowa, he was elected secretary of the Conference, and continued to serve in that responsible place for sixteen years, and was relieved only when no longer able to attend the Conferences regularly, after

he had retired from the active work. Twice he has represented the Conference in the General Conference. He is an able ecclesiastical lawyer, and seldom has it been necessary to appeal from his decisions on any of the disputed questions which come up in the Conference. He is properly the historian of Iowa Methodism, and has the material for an elaborate history of the Church in this State. He has written many articles for our Church periodicals, and these have a permanent value. His papers written for the Methodist State Conventions (one held in Iowa City in 1871, and the other in Des Moines in 1881) are valuable historical documents. He is a skillful stenographer, and when he was compelled, on account of throat trouble, to give up the active ministry he was court reporter for a number of years. His home is in Oskaloosa, where he devotes himself to the interests of the local Church, but is usually on hand at the roll-call of the Annual Conference, and active on committees or in assisting the secretaries. On April 7, 1899, he celebrated the semi-centennial of the date of his license to preach in company with some of the old people of the Church in the city where he lives. He says: "The secretary who signed my license was the only local preacher I ever knew who received the degree of D. D. His name was John Toner, and he finally moved to Canton, Ohio,

where he died. The pastor was Thompson Mitchell. He took me into the Church. He afterwards became a leader in his Conference, and he came with me when I came to explore the West. I afterwards lodged with him at two General Conferences."

George W Byrkitt was this year received on trial. He was a recent graduate of the Iowa Wesleyan University, a member of the second class sent forth from that excellent institution of learning. He is a native of Indiana, and was twenty-three years old when he entered the ministry. A few years later he married the daughter of Judge Kilpatrick, one of the old settlers of Mount Pleasant. She has proved to be one of the representative women of Iowa Methodism. Since the death of Mrs. Power she has been Conference Secretary of the Woman's Foreign Missionary Society. Together this worthy couple have labored for the upbuilding of the Church in Iowa for over forty years, and all the interests of Methodism lie close to their hearts. It is doubtful if any have made greater sacrifices for Christ and his Church. Byrkitt is a good preacher and a perfect Christian gentleman, and for forty-three years has had his name read out in connection with an appointment in the Iowa Annual Conference.

John B. Hill became a member of the Conference this year on a certificate of location from

the Virginia Conference. He was born in that State in 1822. He is built like Abraham Lincoln, and was able to bear the burden of the itinerancy until 1885, making forty-three years in the effective ranks, during which time he has served as circuit-rider, stationed preacher, and presiding elder, and in every case making full proof of his ministry. A good sermonizer, an interesting and forcible speaker, a splendid singer, and back of it all a transparent and Christ-like character, he has never failed to endear himself to the people whom he served, and to win souls to the Master. The wife of his youth, who accompanied him for forty-five years in his labors of love, passed into the heavens in 1896. Father Hill makes his home in Agency City, and is still in demand for old people's meetings and other occasions.

It may be well enough to here mention the name of Banner Mark, who came to this Conference a transfer in 1860 from the Ohio Conference, where he had been admitted in 1846. After an effective relation for about thirty years he retired and moved West, and at last accounts was living in Los Angeles, Cal. For many years he held the office of treasurer of the Conference Missionary Society, and did much to awaken an interest in that great benevolence of the Church. While presiding elder—an office which he held several terms—his district was always in the

advance. He was a good preacher, a successful presiding elder, he possessed a strong personality, his friendships were enduring, and he impressed himself upon the people among whom he labored. He was a prominent figure in the Annual Conferences, always ready to express himself upon the questions arising for discussion, and usually upon the winning side. He has also represented the Conference in the General Conference.

Another transfer to the Conference this year (1857) was Anthony Robinson. He was born in Orange County, North Carolina, April 15, 1810. When about six years of age his parents moved to the Territory of Indiana, where he grew to manhood, joined the Church, and began his ministry. He was admitted into the Indiana Conference in 1836, and there spent the time as a faithful itinerant until he came to Iowa. During his early ministry he and a colleague were instrumental in bringing into the Church fourteen hundred souls inside of two years. His twenty-one years' ministry in Indiana included a term as presiding elder on the Bloomington District. After three years of pastoral work in Iowa he was appointed to the Burlington District, which he traveled from 1860 to 1864.* He retired from the active work in 1883, and took up his residence in Ottumwa, the scene of his first labors

* He also served a term on Mt. Pleasant district 1865-1869.

in the Conference. Here he lived a quiet life until February 26, 1900, when, "while sitting in his chair, he passed painlessly, peacefully, and without warning to his loved ones, to his heavenly home." He outlived most of his children, four of whom spent, or are spending, their lives in the Methodist itinerancy, one of them a missionary in South America.

"He was stalwart in frame, gifted with a sympathetic and tender nature, with a mind clear, strong, and practical, and a voice of rare singing quality. In the years of his retirement from active service he was always the comfort and joy of his pastor, and a hallowing and inspiring presence in the Church. His beaming face, his tremulous love-winged words, his radiant experiences, were a benediction in all the services of the sanctuary. The light of his evening-time lingered long, and men caught visions of celestial beauty as they looked into his face and watched the marvelous merging of his life's sunset splendors into the rarer glories of the perfect and eternal day."

Erasmus T. Coiner, who entered the Conference on trial this year, went into the army at the breaking out of the Civil War, and died at Jacksonport, Ark., June 28, 1862, at the age of thirty.

John R. Carey had been a local preacher for about fifteen years, and was a local deacon when

he was admitted on trial this year. He was a native of New Jersey, and was born August 1, 1820. He was converted and became a member of the Church at Mount Vernon, Ohio, in 1841, under the ministry of John T Kellam, and began exhorting soon after. In 1862 he was transferred to the new Western Iowa Conference, and was a member of the Des Moines Conference when he died, October 11, 1897. He sustained a superannuated relation from 1871 until the end of his life. For a number of years he resided on a ranch with his son in Western Nebraska, and while arranging to return to his old home in Iowa he was thrown from a horse, and received injuries from which he did not recover. He died at La Peer, Neb.

It was in 1857 that Bishop Leonidas L. Hamline moved to Mount Pleasant, Iowa, on account of the strong friendship existing between Dr. Charles Elliott and himself. In 1852 he resigned the episcopal office on account of broken health, after serving nobly in that capacity for eight years. He was a very saintly man, and his influence was much felt in that day upon Iowa Methodism, although able to do but little public work. He died February 22, 1867. His last days were full of triumph, receiving, as he testified, new baptisms of the Spirit, so that his soul was in constant ecstasy. He was constrained to say, "O wondrous, wondrous, won-

drous love!" And when his wife raised the window-blind so he could see the sunset, he exclaimed, "O beautiful sky, beautiful heaven!" He was born in Burlington, Conn., May 10, 1797. He was educated for the ministry; but chose the legal profession, and was admitted to the bar and practiced law in Lancaster, Ohio. In 1828, on account of the death of a daughter, he was led to consider his moral and spiritual condition as he never had before, and the same year joined the Church. A year later he was licensed to preach, and in 1832 he entered the Ohio Conference. He served in the pastorate and as assistant editor of the *Western Christian Advocate* until the *Ladies' Repository* was started in 1841, and he was elected editor, which position he filled until he was elected to the episcopacy in 1844. He died a member of the Ohio Conference. "As a preacher he was in the first rank in all respects that regard the finished pulpit orator. . . His style as a writer would compare favorably with the best writers of the English language. He had no superior for logic, argument, or oratory."

Here will be a good place to mention another bishop to whom Iowa Methodism lays some claim—Charles C. McCabe. He came to Iowa while a boy, and has always been a welcome visitor to the Annual Conferences. We are able to give the story of his early Christian

life in his own language, as written for the *Burlington Hawk Eye* some years ago: "I joined Old Zion in 1851. The Church was on fire with religious zeal; it was in a constant state of revival. L. B. Dennis was pastor. I was a boy of fifteen, the perilous age—the age when great questions are settled forever. It was a glorious thing for me that just at that time my father moved from a city where the Church was cold and formal, to one where the Church was full of spiritual power. The powerful appeals of L. B. Dennis swept away my refuge of lies and awoke my conscience. In the summer of 1851 we moved to the country, near Mount Pleasant, where my father owned a large farm. Upon returning in the fall, we found Landon Taylor was pastor of Old Zion. He was "the weeping prophet." He was a shepherd indeed, for he looked after the lambs of the flock. I yielded to the heavenly influences which were about me, and united with the Church. Rev.

A. C. Williams was brought in at the same time. We started a young men's prayer-meeting, which became a great power in the city. Who

can estimate the power of such a man as Landon Taylor? Invariably when I visited him he rose from his knees to receive me, with traces of tears on his cheeks. We knew that some great sorrow was hanging over him. Years after we found out what it was. His wife had become

insane through some nervous disorder, and had to be taken to the asylum. It was to visit her that he made his pilgrimage to Ohio each year.

. . . How sacred are all these memories to my heart! Churches of Burlington, take care of the children! Keep the fire burning upon your altars! You can not win boys with cold, lifeless service. . . You must have a religion that makes you happy and that gives you spiritual power, or Satan will outbid you for the souls of your own children." The career of McCabe as chaplain in the army, agent for the Christian Commission, secretary of the Church Extension and Missionary Societies, is well known to the Church. In 1896 he was elected to the Episcopacy, and his present residence is Omaha, Neb.

CHAPTER XIX.

Other Typical Leaders. (1858-59.)

Before the throne

They stand illustrious, 'mong the loudest harps,
And will receive thee glad, my friend and theirs;
For all are friends in heaven ; all faithful friends ;
And many friendships, in the days of time
Begun, are lasting here, and growing still ;
So grows ours evermore, both theirs and mine.

—*Pollok.*

PROMINENT among those entering the Conference at this period was Dennis Murphy. He was a native of Ireland, born in County Limerick, June 24, 1833, and came with his parents to this country when eight years of age. He was trained a strict Roman Catholic ; but became dissatisfied with that form of religion when but sixteen years old, and gave it up. He came to Iowa in 1856, locating in Ottumwa, where he was converted the same year, and became a member of the Methodist Episcopal Church. He was soon afterwards licensed to preach, and we find him in 1858 a member of the class admitted on trial into the Iowa Conference. At the breaking out of the Civil War he volunteered in the service of his country, and was commissioned chaplain of the Nineteenth Regiment Iowa Volunteers. After serving in that capacity

for two years he was mustered out, and returned North and again entered the pastorate. In 1869 he began a course of study in the State University, and in connection with his itinerant work pursued the same five years, completing it in 1874, graduating from the institution with the highest honors of the class. In 1876 he received the Master's degree and delivered the oration, which was a masterly production. By this time he had become one of the leading men of the Conference. For one term he was presiding elder of the Oskaloosa District, and in 1883 he was elected a delegate to the General Conference, which met the following spring in Philadelphia. He had an intense interest in the condition of those who were in the darkness of Roman Catholicism, especially those of his own countrymen, and labored hard to have a mission established among them; but the desire of his heart was not realized. He was a man of good parts, and fearless in the advocacy of that which he thought to be right. His was a busy, earnest life, and he was cut off in the midst of it. His last charge was West Liberty, where he died June 29, 1895. When the hour for evening service came, he did not appear. He was found in his study, where he had gone for a season of communion with God before entering the sanctuary, and in that attitude he was found; but his spirit had flown. "As a friend he was loyal and

true; as a Christian his faith was sublime. Few men grasped the mystery of things as did he. In his later experiences he became sublimely conscious of the Divine presence and power as only great souls know." Bishop McCabe has said of him: "We must regret that his departure was so sudden that he had no time to send a message as from the very borders of heaven; but we know what it might have been, and the words would have well befitted his victorious life: 'I have fought a good fight, I have kept the faith.' " Murphy was a frequent contributor to the Church periodicals, and his articles always gave evidence of careful, thoughtful preparation and the skill of a master hand. His wife, whom he married in 1861, was the daughter of Joseph Gassner, one of the pioneer preachers, and is a noble type of the women of Iowa Methodism.

James W Latham was received into the Conference in 1858, on a certificate of location from the West Virginia Conference, where he had been admitted in 1854, the same year of his conversion. When the war broke out he became a chaplain in the army in the First Iowa Cavalry. His health failing him in the South, he came home in 1863, and was appointed pastor of the Church in Keosauqua. While here he was sent to represent that county in the State Legislature. With returning health, the following year he again enlisted in the army, and was commis-

sioned chaplain of the Third Iowa Cavalry, serving until the close of the war. He was no longer able to do the work of an itinerant minister, and he took up his residence in Keosauqua. Here he was a most honored citizen and influential Christian gentleman. He was thrice elected clerk of Van Buren County, and never was a public servant more universally beloved. He died during his second term in office, January 1, 1872. "He was always cheerful, kind-hearted, and good. His testimony was clear, his faith strong, and gracious results followed his dying admonitions."

The same year John Burgess came by transfer from Illinois, where he had been but four years, having formerly been a member of the North Ohio Conference, where his ministry began in 1843. Of his coming to Iowa, he says: "My health was poor, and I was prompted to cross the Mississippi River and join the Iowa Conference. Joseph Brooks gave me a glowing recommendation, and the noble brethren in Iowa, with open hands and warm hearts, bade me a happy salutation." He, too, became a chaplain in the army. Of this, he says: "I was enlisted as chaplain of the Thirtieth Iowa Infantry. We sailed from Keokuk in the fall of 1862, in the beautiful steamer *Minnehaha*, with the blessed old flag of our country hoisted and floating to the breeze. Our trip was

delightful, and we soon landed in St. Louis, and entered the 'Benton Barracks,' our rendezvous for many weeks." Here he spent his time visiting the sick and the down-hearted, burying the dead, and circulating religious books, many of which he procured through Dr. Elliott, who was at the time editor of the *Central Christian Advocate*. Going south, he was prostrated by disease, and was obliged to return home, which he did under protest. He was appointed pastor of Exchange Street, Keokuk, and rapidly regained his health. While pastor here he attended lectures in the Keokuk Medical College, and completed a full course in the healing art; but he never became a practicing physician. Dr. Burgess was born in Maryland, May 2, 1821. He grew to manhood in Ohio, and was educated at Norwalk Seminary, then under the presidency of Dr. Edward Thomson (afterwards bishop). He retired from the regular work in 1873; but he never ceased to labor in some way the best he could for the welfare of the Church, which he loved so well. His last years were spent in writing and distributing a story of his life. He died May 6, 1897, having been a Methodist preacher over fifty-three years. In his best days he was a very able and eloquent preacher. He had a light, agile frame, and was of jovial disposition, social and sympathetic.

Manasseh B. Wayman was a member of the

class received on trial in 1858; but his ministry was of brief duration. The year after his ordination to elder's orders in the Conference he was given a chaplaincy in the army, being assigned to the Third Iowa Cavalry. He was a model chaplain, and greatly endeared himself to the soldiers; but before the end of the first year he was taken sick, and compelled to resign and return home. "He reached his family, who were at his father-in-law's, Dr. Manard, on Wednesday evening, almost in a state of unconsciousness, barely recognizing his wife and little daughter, and too far gone to converse. He lingered till Saturday, July 2, 1864, when he calmly fell asleep in Jesus, a smile resting upon his countenance after the spirit had departed." He was born in Virginia in 1836, and was reared by godly parents, becoming an active Christian when fourteen years of age, a few days before the death of his father. He began his ministry as a local preacher the year prior to joining the Conference.

Of the class received in the autumn of 1869, there were four who spent their lives in Iowa: George Clammer, who later became a member of the Des Moines Conference, and after a faithful ministry of more than thirty-two years fell at his post in De Soto, Iowa, August 29, 1892, at the age of fifty-eight. J. B. Casebeer transferred to the Upper Iowa Conference, and died

in Cedar Rapids in 1889, at the age of fifty-two, having spent thirty years in the ministry. John Haynes was a brother of James Haynes, who was already a member of the Conference. He was a Virginian by birth, born in 1832, and only ten years old when his father came to Iowa. Here, in Washington County, he grew to manhood, and was converted when seventeen years of age. After uniting with the Church, he at once began to prepare himself for the ministry, to which he believed the Lord had called him. In this he spent some time in the Iowa Wesleyan University, there forming habits of study and thought which characterized him as one of the clearest thinkers and most systematic preachers in the Conference, and it has been well said of him, "He was orderly in all that he did, and was satisfied only with the best." He had a rich personal experience of the things of God, and in his later ministry especially he labored to bring the Church into possession of all her privileges in the gospel of Jesus Christ. As a pastor he had a firm hold upon the hearts of the people whom he served, and as presiding elder he was faithful in looking after all the minor details of the work he had in hand, and was popular throughout the districts which he traveled. He began at the rear, and worked his way to the front in the Conference, filling some of the best appointments. He served a four years' term on the

Keokuk District, and he was in the midst of his labors as presiding elder of the Oskaloosa District when he sickened and died. His death occurred April 16, 1888.

John Orr had the name of being rather eccentric, and yet he was one of the most loyal members that the Conference ever had, and did much of the pioneer work, which always remains to be done in any field. He was born in Ohio in 1817, and was converted when he was about thirty years of age, and the same year became a local preacher. He came to Iowa in 1855, and settled on a farm in Henry County. He had only been a traveling preacher a few years when the war broke out, and he who had left the farm to enter the itinerancy, felt like leaving the itinerant ranks long enough to help put down the Rebellion. He therefore assisted in raising a company of volunteers, and was commissioned first lieutenant of Company I, Twenty-fifth Iowa Infantry. While serving his country he was a faithful soldier of the Lord Jesus Christ. At the close of the war he returned home, and again entered the itinerant ranks, and continued therein until 1883, when he retired; but he held his membership with the Conference until the day of his death, which was February 2, 1893. He was a great church-builder, and was able to raise money where others failed. He was also a revivalist of more than ordinary power. "His

sermons and exhortations were accompanied with demonstrations of the Spirit and with power, and under his appeals the most hardened sinners were made to tremble, and cold and formal professors were aroused from spiritual deadness." He served well his generation, and rests from his labors.

Some of the records also show that James A. Wilson entered the Conference this year. He was a very useful man for many years. He was born in Indiana in 1836, came to Iowa at an early day, and was licensed to preach in 1857. He died in Chadron, Neb., in May, 1888, aged fifty-three, being at the time a member of the Upper Iowa Conference, and was buried at Mount Vernon.

CHAPTER XX.

The Conference of 1860.

Saw ye not the cloud arise,
Little as a human hand ?
Now it spreads along the skies,
Hangs o'er all the thirsty land ;
Lo, the promise of a shower
Drops already from above ;
But the Lord will shortly pour
All the spirit of his love.

—*Charles Wesley.*

THIS year marks another epoch in the history of Iowa Methodism. The growth of the Church had been so rapid during the preceding four years that another division had been authorized by the General Conference, and the Western Iowa Conference was formed of all that territory lying west of a line agreed upon, commencing on the State line at the corners of Appanoose and Wayne Counties, running north to the Des Moines River, and thence up the river to the city of Des Moines, and north again to the line of the northern boundary. There was some misunderstanding as to this imaginary line, and four years later it was modified, and the boundaries more clearly defined, and the name of the new Conference changed to Des Moines. By the organization of the Western Conference, the orig-

inal body lost four districts, thirty-eight pastoral charges, and as many traveling preachers. The new body met in Indianola, August 22, 1860, presided over by Bishop Janes, and E. M. H. Flemming was secretary. Among those composing that first Conference were the following, who have died in Iowa: Sanford Haines, Enoch Wood, David N. Smith, Arthur Bradley, Uri P. Golliday, Artemas Brown, Simpson Guyer, Jesse C. Sherwood, Daniel McIntire, Matthew Mitchell, John M. Dudley, and others, whose names have already appeared in these records.

Eli M. H. Flemming was one of the principal factors in the new organization. He was born in Pennsylvania in 1822; was converted under the ministry of David Lewis of the Ohio Conference, and became a class-leader and exhorter; was licensed to preach in 1848, and began the labors of an itinerant preacher in the Indiana Conference in 1850. He came as a transfer from the Southeast Indiana Conference to the Iowa in 1854. He was pastor of the Church at Indianola at the time of the division and of the first annual meeting of the Conference, and continued a leader among his brethren until the time of his death, which occurred July 16, 1898.

“He was a pioneer among pioneers, helping to lay broad and wisely the foundations of Methodism in Western Iowa. He was an

acceptable preacher, a forcible writer, a safe counselor, and a wise administrator." He was pastor thirty years, presiding elder three terms, agent for the American Bible Society several years, and was a member of the General Conference of 1876. He had much to do with starting the institution of learning out of which grew the Simpson Centenary College, and did much to forward its interests. He "came to his grave in a full age, like as a shock of corn cometh in in his season."

Sanford Haines and David N. Smith were the first and only delegates sent to the General Conference from the Western Iowa Conference. That was in 1864. Both were pioneers in the Iowa Conference, the former among the first to preach the gospel in the region of Des Moines, being appointed to that field in 1851, and a few years later presiding elder of that district. He died in the city of Des Moines in 1871, at the age of fifty-five. Smith began his ministry in Ohio in 1842, came to Iowa in 1847, and was stationed in Burlington. He spent fifteen years in the active work; but his name continued on the records of the Des Moines Conference until his death, which occurred in Burlington in 1879, at the age of sixty-seven.

The annual session of the Iowa Conference was held this year in Oskaloosa, commencing August 29th, and was presided over by Bishop

Janes. There was a class of nine received on trial in the Conference. Of these, William A. Byrkitt died July 22, 1863; Charles W. Shaw remained with the Conference for about a dozen years, and then went West, and was at last accounts in Lincoln, Neb.; S. M. Vernon also left the Conference in a few years, and has been for a long time a member of the Philadelphia Conference; Leroy M. Vernon, after two years, was transferred to the Missouri-Arkansas Conference, and after helping to reorganize the Church in the Southwest after the Civil War, he was chosen to open mission work in Italy. There he spent most of his life, returning to the United States in 1888, leaving a most prosperous mission, the history of which will be read in connection with the history of Modern Italy. He became pastor of the First Methodist Episcopal Church in Syracuse, and chancellor of Syracuse University, and died in that city, August, 1896. He was born in Indiana in 1838, and, coming to Iowa, he became a student in the Iowa Wesleyan University, where he was converted. He graduated the summer before entering the Conference. In November of the same year he was married to the daughter of Dr. Charles Elliott, who was president of the college at the time.

Samuel H. Thomas continued in the active work of the ministry in the Conference until 1888, when he retired and made his home in

Beacon, Iowa, the rest of his life, which closed November 23, 1898. He was a West Virginian, born January 9, 1830, and grew to manhood in his native State. He came to Iowa with his father in 1854, settling in Washington County, where he lived until he entered the Conference. Having been converted in early life, and feeling his call to the ministry, he made suitable preparation by attending the college at Mount Pleasant. "His character as a man and his career as a preacher were such as to commend the grace of God and promote the salvation of souls of men. . . He was a brother beloved, a faithful pastor, an impressive preacher, a soul-winner, and a servant of Jesus Christ."

At the end of eight years, Harrison Runyon was forced to retire from the active work on account of throat trouble; but he never severed his connection with the Conference. He entered upon mercantile pursuits, in which he was eminently successful. He has ever been held in the highest esteem by both ministers and laymen who have been associated with him, on account of his manly qualities and for his work's sake, and withal he was one of the clearest thinkers and most interesting preachers of Iowa Methodists.

The only one of the class of probationers of 1860 remaining in the effective ministry in Iowa at the present time (1900), is James M. Coats, a

man of superior preaching ability, and very popular among the people whom he serves.

At this Conference one hundred and two preachers received appointments, six of them as presiding elders, four in connection with the college, and three to other special work. Hiram W Thomas was chaplain of the Iowa State Prison at Fort Madison, A. J. Kirkpatrick was agent for the Iowa Wesleyan University, Samuel Reynolds and William C. Shippen were agents for the American Bible Society, Charles Elliott was president, and Adam Miller and W. J. Spaulding professors of the university. That left eighty-nine pastors to man the work in the Iowa Conference. J. F. Goolman was transferred to the Western Conference, and stationed at Council Bluffs; Emory Miller, who was received into full connection, was transferred to the Missouri Conference, and stationed at Simpson Chapel, St. Louis. He was back to Iowa in a few years again, and has given to Iowa Methodism the benefit of his massive brain and superior leadership. He preached his first sermon in a little schoolhouse on the Iowa River in Johnson County, and there was small hope then among the best of his friends that he would ever rise above the average preacher. Since then he has filled the leading pulpits of the State, including a five years' term in First Church, in the capital city, a six years' term on the Des Moines Dis-

trict, and now (1900) is well under way with a second term of pastoral service in Indianola. He is a lecturer of more than ordinary ability, and has made himself famous as the author of that masterful book, "The Evolution of Love." He is usually chosen by his Conference as one of their delegates to the General Conference, where he is recognized as a leader.

Of those receiving appointments at this time sixty-five are known to be dead; only twenty are known to be living; two of these are in the effective ranks; the rest are honored veterans, some of whose feet "are brushing the dews of Jordan's banks."

Of those composing the Western Conference at the time only three remain alive, and they upon the retired list in the Des Moines Conference: Samuel Farlow, J. W. Anderson, and Daniel Lamont (1900). One veteran remains in the Northwestern Iowa Conference, Bennett Mitchell. He entered the Iowa Conference in 1855, and has been an effective preacher ever since. He was one of the organizers of the newest of our Conferences, the only one remaining, and the members of that body honored themselves by electing him a delegate to the General Conference, which met in Chicago, in May, 1900.

In 1860 there was a total membership of less than 40,000 among the English-speaking Methodists of Iowa. The membership in 1900 was

more than 140,000, an increase at the rate of 2,500 annually, a splendid showing with which to enter upon the new century. The fathers worked hard, sacrificed much, and planned wisely. The sons have not been asleep nor idle, and though there may be times when it seems that the former times were better than the latter, when we look at the facts as they stand out before us we are constrained to exclaim, "What hath God wrought!"

CHAPTER XXI.

The Countless Host.

These are they that bore the cross,
Nobly for their Master stood ;
Sufferers in His righteous cause,
Followers of the dying God.
Out of great distress they came,
Washed their robes by faith below,
In the blood of yonder Lamb,
Blood that washes white as snow.

—*Charles Wesley.*

IN the formative period of the Church there was special need of a lay ministry. At the meeting of the Iowa Conference in 1844 there were reported sixty local preachers, twenty-two more than there were members of the Conference. In ten years the number had grown to nearly three hundred, almost double that of the regular itinerants, and five years later there were more than twice as many of these lay evangelists as there were members of the traveling connection. A few of these were employed as supplies, and some each year entered the Conference from the local ranks; but most of these men did their preaching in connection with other business, which demanded the greater part of their time and attention.

It is a matter of history that many of the

first Methodist societies in Iowa were formed by these consecrated laymen, who began preaching where they settled, and when the itinerant preacher came along he found a new society to add to his circuit. When they became attached to a pastoral charge, these men were great helpers in extending the work of evangelization. More than one old Church record is authority for the fact that as many as fifteen of these licensed laymen were members of a single Quarterly Conference, sometimes each appointment being represented by one or more of them, and a strong right arm were they to the preacher in charge. He would gather a few of them together, and take them with him when he entered upon his revival campaign, and often the meetings were left in their charge while he went to another point on the circuit, and soon the whole country was in a blaze of revival.

There were some strong representative men in their number, whose presence was always hailed with delight, and whose ministrations were greatly blessed of God. In many places where the Church is strongest, the foundations were laid by these men. When settlements were made along the Mississippi River in the region of where Davenport now stands, a local preacher named John James went with the Word of Life to them, and formed the first Methodist society. In 1844, when Milton Jamison, presiding elder,

saw the need of sending the gospel to the settlers along the Upper Des Moines and Raccoon Rivers, he sent Benjamin Russell, a local preacher, and he had the honor of being the first gospel messenger to the region of the State capital. For many years Birmingham was a leading charge of the Conference. The gospel was first preached there by Robert Hawk, an English local preacher, and he formed a society. Malachi Vinson began his work as a local preacher in Van Buren County in 1841, and continued to witness to the power of the cross for fifty-seven years in Iowa, dying at the ripe old age of ninety-six. Dr. J. L. Warren settled in Marion County, on a farm near the South Skunk River, in 1847. He built a mill, farmed, practiced medicine, and at the same time preached in his own and the neighboring settlements within a radius of thirty miles, and he did more perhaps than any other man in planting the standard of Methodism in that part of the country. He was one of the commissioners chosen to locate the county-seat, and at his suggestion it was named Knoxville, after his former place of residence in Tennessee. In 1843, Reuben Myers settled in Wapello County, near Agency City, where he preached and farmed until compelled by advancing years to cease. Matthew P. Darbyshire was an Englishman, and a hard worker on the farm; but he found a way to get

hold of the truths of the Bible, and had few superiors as an exponent of the great doctrines of revelation as taught by the standards of the Methodist Episcopal Church.

Francis H. Carey came to Iowa as a traveling preacher from the Indiana Conference in 1851, and was a member of the Iowa Conference for a number of years; but he retired to the local ranks, and engaged in farming in Davis County. He traveled the Bloomfield Circuit when it comprised twenty-eight preaching-places, and after retiring he was an indefatigable worker in the local ministry. His last days were spent in Kansas, and were full of triumph, and the desire of his soul to the last was to see the prosperity of the Church he loved. But time would fail us to tell of all; but we may only mention a few of the names of those who, in the capacity of local preachers, helped to lay the foundations: John Light, Anthony Housel, J. W. Bird, Jacob Mahin, William C. Clarridge, Joseph Martin, Amos Yeager, George C. Allender, James Shepherd, Dr. Nathan Shepherd, James Cowger, John Heaton, Henry Hardin, John Mark, Alex. May, Thomas C. Ware, W. A. Nye, Samuel Pendergast, N. J. Hodges, John W. Hunt, James A. Tool, Benjamin Casey, Dr. L. F. Ellsworth, James S. Chew, Dr. J. A. Hammer, and a host of others, the story of whose lives would fill a volume. They were worthy of all honor, and

when the final record is made they will be crowned among those who through faith have a good report. It is a trite saying, nevertheless it is true, that there has never been an advance movement of any kind without the help of woman. This was eminently true in the planting of Methodism in Iowa. A few of these were in the homes of the itinerant preachers, sharing in their toils and sacrifices; but there was a vast multitude in the humbler walks of life, whose faithfulness in keeping the altar fires burning made the successes of the early preachers possible—women of faith, whose homes were always open to itinerants in their journeys here and there, and whose hearthstones were made sacred by their presence and benedictions. In many of these homes were the early revivals of religion, and they were the scene of the birth of souls, some of whom went out to preach the everlasting gospel. There were Priscillas who encouraged the weary itinerant as he entered upon his work, leading to better experiences, and thereby saving more than one discouraged circuit-rider to the ministry. There were mothers who, like the one who laid her hand with her blessing upon the head of little Charles McCabe before she went away, have committed them to God and the Church, and so Methodism has never wanted for recruits to fill up her broken ranks. They have come mostly from the homes

of these Methodist mothers and those whom they have been instrumental in bringing to the Lord Jesus Christ. The memorial columns of our Church papers abound with illustrations of this fact. Here is one from a recent *Advocate*:

“The deceased came to Iowa in 1854, and made her home in one of the new counties of the State, where she assisted in forming the first religious society in the county. She also was a prime mover in the building of the first house of worship, which is still standing as a silent witness of the sacrifices of a former generation. Her home was the resting-place of the weary circuit-rider, and on the farm was a camp-meeting ground for many years, from which went up the shouts of scores of heaven-born souls. Through all those years she labored hard in the midst of privations, disappointments, and difficulties, that the institutions of Methodism might be sustained, that her own and her neighbors’ children might receive the advantages thereof.” The fact that her sons are all useful men, and two of them heralds of the cross, will make her crown so much the brighter.

Here is another who came to Iowa in 1843, and settled in a wild and lonely country. She lived to see it well cultivated, and filled with good, intelligent people. “She was a witness to the power of Jesus to save, and for many years to cleanse from all unrighteousness.” She gave an

only son to the itinerancy. Here is one who came to Iowa in 1839, and was converted when but a little girl, and helped to make up the first society in the place in 1840. At the age of sixty-three she was taken sick while laboring at the altar by the side of a grandchild who was seeking pardon. Two days later she passed away, waving her hand in triumph. The subject of the next sketch came to the State in 1853. She had been converted at sixteen. She was married to a faithful steward in the Church, and when he was called away from her side by death she felt it a duty to keep up the work herself, and the last work she did upon earth was to collect money for the pastor's salary. She said as she died, "I am now about to stand in the presence of the Judge of quick and dead, and all is peace; angels are hovering near." She had no children of her own body; but one of her spiritual sons conducted her funeral.

And so the list might be extended indefinitely. But as it was with the writer of the Epistle to the Hebrews, when he began to mention the ones who were worthy of mention as God's heroes, he was compelled to say, "Time would fail us to tell"—so now. Indeed, all can not be written; but these are written that the rising generation may have a proper appreciation of the work of the fathers and the mothers in our Methodist Israel; and that while enjoying

advantages which they knew nothing of, may see to it that the ancient landmarks are not removed, and that the principles and methods of a former generation are the essential means of holding the heritage which has come to them, and keeping pace with the advancing column marching to the conquest of this world for Christ.

If we but serve our generation as they did theirs, like them we shall soon hear the Master say, "Well done, you have been willing to suffer with me, come now and sit with me on my throne." In the innumerable company that the revelator saw will be many of the unknown heroes and heroines who have gone to their reward from the "Beautiful Land," where it has been their privilege to labor and sacrifice for the Master's sake. "Therefore are they before the throne, and serve Him day and night in His temple."

